

Hidden Things brought to LIGHT 5

OR THE

DISCORD

OF THE

Grand Quakers

AMONG

THEMSELVES.

DISCOVERED

In some Letters, Papers, and Passages written to and from *George Fox*, *James Nayler*, and *John Perrott* ; Wherein may be seen the Cause and Ground of their Differences, and falling out : And what manner of Spirit, moved and acted Each of Them.

A War in Heaven, Michael and his Angels fought against the Dragon and his Angels, till there Place was no more found in Heaven.

Printed in the Year, 1678.

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A PREFACE.

Christian Religion having in Process of time, been greatly corrupted and de-
praved to serve the ambitious and covetous designs of those that had attain'd
to be chief Leaders and Rulers in the Church: It came at length to that
degree of notoriouſness that even common People, that had honest minds, be-
came wiser than their Teachers, by applying themselves to evident Truths, and the
Reading of the Holy Scriptures, without the Biass of carnal Interests or Passions.
Hereupon ensued that Reformation, which has been so violently opposed by the Pope
of Rome, and the Princes and Bishops his Adherents. And among the Reformists
themselves have arisen many Divisions and Contentions, about the matters of Chri-
stian Doctrine and Discipline, all laying this for a ground, that their Leaders might
erre, and deceive them in the matters of their Salvation, as the Romish Leaders had
done, and therefore it was necessary for every one to see with his own Eyes, and judge
for himself, lest following the blind, he with him fall into the Ditch of Perdition.
Now although one man as well as another, all are Subject to erre, yet there is this
difference between following ones own judgment, or anothers, that every man is bound
to use his own understanding in discerning his duty to his God; and he may be secure
of his own integrity, which he cannot of anothers; for every man knows or may know
his own heart but cannot another mans. And he that is single hearted and sincere
cannot erre dangerously. But he that is insincere, and led away with any carnal
Interest or Passion, Ambition, Singularity, Self-conceitedness, desire of Glory, Do-
minion, or Riches, and the like. This man is as subject to erre dangerously, as any man
from whom he differs. Now Geo. Fox has attain'd a great reputation among the
Quakers, and is become of an inconsiderable Shoe-Maker or mean Servant, a great
Teacher and Leader of a numerous company of Men and Women, who all profess to
be guided by the Light within them, which they say errs not, but leads every one of
them, (and every man that is Obedient to it) into all Truth, Righteousness, Love,
and Goodness; insomuch that all men (especially if they be acquainted with their
Doctrine and Practice) that joyn not with them, are condemned by them, as of a false
Religion. Hence it is manifest that according to their Doctrine, every man who knows
himself to be sincere and obedient to his Light, and sees not absolute Truth and Good-
ness in Geo. Fox and the Quakers principles and practices, is a full evidence against
them, that they are notoriously defective both in Truth and Goodness. And not only
all sincere persons that neither say nor do as Geo. Fox and the Quakers, but more
especially those persons who in the simplicity of their hearts have sometime consented
with him both in Doctrine and Practice, bear an undeniable Testimony against him,
that he is highly injurious to Christians; seeks an unjust and oppressive dominion over
their Consciences, contradicts by his practice his own principles, and is become a Ring-
leader

A PREFACE.

leader of censoriousness, pride, envy, reproach, and slander. For whilst they are sincerely obedient to the Light in themselves, it is certain, that according to Geo. Fox's principles they are justified before God: and then if G. F. condemns them, he condemns whom God justifies, he casts out whom God receives. Neither can he pretend against these as against others; That they were never obedient to their measure, for as to appearance they were as obedient as himself; and therefore he can have no ground upon which to condemn them, but meerly his pride, censoriousness or the like exorbitant Passion. G. F. and the Quakers have in this case no other Argument to fly to but their Number. They are the Body, and therefore the Light in them must over-rule that of particular persons: Behold here! how they have openly betrayed their great principle, of the Light in every man his unerring guide, and even the principle of Protestantism and all the reformation, which requires every man to judge for himself, and follow his own judgement against any number whatsoever: and have betaken themselves to the fortress of the injurious Papists, the Argument of Number, The Church, The Body, which they had before deserted. And if I should reckon up the Catalogue of those that have been Quakers, and afterwards upon experience dis-sented from them, I am assured they would appear more considerable for Integrity and Parts, then the Number of Ministers and private persons that adhered to Geo. Fox. like Against whom in particular I may oppose John Perrot, a man who once drew a great Number of Quakers after him, and who far excell'd Geo. Fox both in natural and acquired parts, but especially in the vertues of meekness, patience, humility, universal love and Brotherly kindness, which made him an object of Geo. Fox's envy and persecution; of which these Papers are a clear Evidence. Hereby it will appear how barbarously Geo. Fox and his Ministers dealt with him, and for what reasons: and on the other hand it will appear by J. P. and his favourers, that a man may for a time be an honest and Zealous Quaker, and afterward must as honestly and more knowingly depart from them; that he may not with them be guilty of Hypocrisy, injustice and uncharitableness.

Hidden

Hidden things, brought to Light.

I

Barbadoes this 29. of the 3. Month, 1662.

Ah Dear, Dear John.

MAny waters cannot quench, nor many floods drown the love of my life which flows forth towards thee, in this the day of thy mighty trial, wherein the Seas roar against thee, and the floods make a noise, and the Enemy pursues thy Soul, and the cunning Hunter seeks thy life, and hath sent forth to set his baits, and gins, and snares for thee, both from *Dan* to *Bersheba*; But shall my life forsake my dear Brother, in this the day wherein the enmity seeks to afflict, and wound, and destroy thy Soul, or shall my love depart from thee in the day of thy distress; then let the Lord forsake me, and his blessing be clean removed away from my Soul, that when I cry he may not hear, and when I call he may not regard. O my dear Brother, when I consider how things are, and how many Enemies are risen up against thee, to hate thee without cause; and how the Archers bend their Bows against thee, to shoot at thee, and to wound thy Life; then doth my Spirit breath unto the Lord, and my life cry, Lord help for thy mercies sake, for why should a mighty man fall in *Israel*, and a Valiant one amongst the Princes of his People, whom the Heathen in the greatest of their Cruelty could never make to bend nor bowe: and did thy bow abide in strength in that day, and shalt thou be discouraged now; No I hope to see thy branches run over the wall still, and thy well to send forth its pure waters for the refreshing and comforting of the thirsty, and of the weary, and fainting Soul. O dear Brother, had the common Enemy done it, it had been little; but to be wounded, and pierced, and afflicted, and so sore grieved by pretended Friends, this grieves my Soul and melts my heart into waters: O my Bowels are turned within me, and my heart laments, to see how he must be made a man of sorrows, and acquainted with grief; who hath no guile found in his mouth; and he that hath the perfect Life of love and Spirit of the Lamb risen in him; that this should become an offence unto *Israel*: Yet through all this I hope thou wilt not be discouraged, neither shall thy heart fail, which it might well do, was not thou his servant, who by his mighty power doth uphold thee, which I hope and certainly believe he will to the end. And touching things of this kind and nature, I have had my share of Trials, though nothing in comparison of this of thine; when they whom one might expect greatest encouragement from, become the greatest discouragers: but it is good, and

and for good ; that so all might look unto God (and not unto man) for its from him alone that our help comes. O when I consider what plottings, and secret whisperings, and private conspiracies are against thee, working in the deepest subtilty that ever did appear, that so the Enemy might grind thee to Powder, and persecute thy Soul unto death : and see what Letters are sent abroad to set the hearts and minds of the simple against thee ; my Soul loaths the Treachery of man, and grieves for the hard heartedness of many People : But in the multitude of all my thoughts concerning it, the mercies of God refresh my Sou', and in the midst of all, thus saith my life unto me ; surely thou knowest and art well acquainted with that which can bear all things, and hope all things, and indure all things, and which will hold out to the end : or else, woe was me for my Brother, and for my Friends, whom I love as mine own life. And shall I be afraid to speak, and shall I be afraid to love, because others hate : or shall I be afraid of man, and regard the fury of the oppressor ? Surely nay, but if I must die, my life shall go in this cause : But this know, that many upright hearted ones love thee, and the Lambs cannot be turned into the nature of Wolves against thee, to bite and to devour one of their own Spirit and Nature : and as for me, if thou suffers, my life shall suffer with thee ; and most willingly do I put my shoulders to bear with all the strength that the Lord hath given me, that if I can be any ease or help to thee, to bear part of thy heavy burdens, or to ease thee of thy afflictions, which I know are many and great ; my life is as freely thine as my own : So dear Brother, feel my endeared love, which I retain in my heart and life to thee far beyond expressions, even that love with which the Lord hath filled my heart and will through the multitude of his goodness ; which love hath such a vertue in it, that it can freely forgive Enemies, and pray for them that hate us, and do good to them that persecute us, and even bless them that curse : in which love my life saith, Father forgive them, for they know not what they do : and the Lord bring forth his work in the Earth.

Farewel, Farewel,

Thy Brother R. M.

John Perrotts Letter or Paper to George Fox ; wherein may be seen the Cause and Consequents of the Differences between them : how for the Present made up, and how and by what means they afterwards broke out again.

A H George ? Did I once think that ever I should have the occasion from thee, even such an enforcing occasion as I have to tell thee, the things which now (after deep sorrowing for thee) I am to signify unto thee ? For who had a greater Esteem for thee than I had ? Or who hath pleaded thy Cause behind thy Back with more integrity and ardent Zeale, as far as my Soul was perswaded that

Truth

Truth and Righteousness was on thy side, since I came from *Rome*? Which *London* and *Bristol* hath a Testimony of in them, and yet, who hath born more from thee than I have? (whose Conscience is pure to God?) and thou maist well remember from time to time; First at *Gerard Roberts* his House the first night that I came to *London* from the Forraign parts, where thou didst charge me with a vast Expence and Charge in my Voyage and Sufferings abroad, which thing did secretly grieve me to hear from thee, though I answered not, until thou hadst told me of my writing certain times in Verses, and certain times hard words in Prose, reiterating them over and over again; So when thou hadst ended a part of thy saying. Indeed *George*, Wisdom is my Mother and Counsel are her Breasts: I am a Child and desire ever to be found a sucker of the substance thereof: and that of God in thee must bear an everlasting Testimony to me, that at that time I bare all thy sayings till thou hadst dismissed me; which was about two of the Clock in the morning, whereupon I went to Bed, but with a grieved heart, considering what I saw. And it came to pass at *G. R.*'s House the next night thou didst keep me up until about one of the Clock in the morning, reiterating to me the same things that thou didst the night before; which (if righteousness and truth to this moment lives in thee) that of God in thy Conscience must bear me witness that I bare thee in all thy sayings without any Contradictions; only saying, *George* these things thee didst tell me the night before, and I am not altogether without Consideration of them, &c. So about the hour of one as aforesaid I was dismissed of thee, and that evening *G. R.* having given me a Packet which was sent to *Rome* for me, and was received there by *William Brome* Merchant and sent back again, opened; Yea which Letters I Read that time before I slept, wherein was one from thee written with *Edward Burroughs* hand, which treated of all the foregoing passages and more than is abovementioned, *Viz.* Blaming me in that I gave Credit to the two Woman friends at *Malta* for 100. Dollars, which is to say 20l. Sterling who had been as I was informed some Years there; though the Credit was with this Signification, *Viz.* One hundred Dollers or what part thereof they should need: And it came to pass that the next day thou wert as earnest with me touching all the abovementioned particulars as ever thou wert before; Whereupon I then drew out thy Letter of the same particulars out of my Pocket, and then did tell thee, I thought these things needed not to be spoken to me as a continual Discourse, which were also written to *Rome* for me; which had such expressions of Mony Cost and Charge, reached me there, might have even broken my heart with grief; and told thee that now *W. B.* at *Rome* had an occasion against Friends of not being compassionate one towards another, in that he read thy Letter which condemned me in giving them Credit for 100. Dollars or what part thereof they did need, that their necessities and needs might be supplied; and I moreover told

told thee that I thought it was not thy place, nor in any wise proper unto thee to speak so much to me about Monies, Expences, Costs and Charges, esteeming another care to be thine, and not Monies; with which thou didst grieve and oppress my righteous Soul, who Travelled in heats and colds and suffered in Hungers, Thirsts, and nigh nakedness; stoned, buffeted and often sorely tortured and tormented, and yet have not been at the expence or charge to Friends as (through thee and some others) the Fame went of, for (blessed be God) I have an account thereof, and according to that account I believe (to any rational Soul that knows Eating and Drinking and wearing of Apparel and Riding of Horses, with the food and accouterments of Horses) I can make it appear that my Expences abroad was not to the value of diverse Ministers Expences at home; and as for the Cost and Charges of all my Letters and Books that I sent from *Rome*, (of which thou mad'st so much ado about to me, time after time, if I should say according to what I have been informed, by thy self and others, that all that did scarce amount to the Cost of thy Battle Doore. The chief Subject of which is but *Thee* and *Thou* being the only cause of Printing it, I believe thou wouldst be ready to say that I spake from a bad Spirit, and therefore if thou wouldst judge my cause, by thy own I should have better Justice from thee. And again thou maist remember that a fourth time I coming to *G. R.*'s House was taken up into an upper Chamber with thee, *Samuel Fisher*, and *Thomas Rawlinson*, where thou didst suffer *T. R.* to taunt very sharply at me, which I bare in meekness and patience, until at length thou didst relate, or rather repeat and reiterate all the former matters about my Writing Verses and hard words, and giving the Women Friends at *Malta* so much credit as 100. Dollars, saying it was a great deal of Monies, and it would make some to think that we were very Monied, &c. To which I told thee, that no wise Merchant that was knowing in, or had understanding of such affaires could judge the credit (that I gave them) amiss; to which thou positively didst tell me that *G. R.* did, then I answered thee saying *G. R.* hath said that which is neither wise nor equal, and I little thought that *G. R.* was of such a mind: and withal I told thee that I thought I had not done enough for them poor Captives in sending Credit to them of 200. Dollars (or what part they should need) another way, fearing that the Credit of 100. Dollars should miscarry for I said I was well acquainted with sufferings abroad, and therefore my compassions did flow forth to such, and if for so doing I was judged of man, yet in my Conscience I was justified of God; But I told thee that I expected more mercy from thee to them-wards in a sore suffering, than to judge me for mercy upon their account. And at the same time thou didst also rip up thy wonted sayings touching my expences abroad, and withal said that I should requite Friends better; and didst sorely urge it upon me, the which thing thou mayst well remember did cause me to pour forth my Tears, even before

before the Lord God, and considering all the foregoing passages and reiterations and retortings of such things as Monies upon me (which my heart was never in Love withall (as large Testimony might be given of) before thou didst know me.) I then considering in my heart what requital Friends did expect of me, finding my Conscience clean to Godwards; and desiring to keep my self so, I then, as the effect of no less than mature thoughts, said, *Viz.* If it be thus that Monies shall be in this manner always charged upon me, as a Burthen to grieve and oppress my poor tender Soul, which I have born once, twice, yea thrice; sure to finish and end it, that I may no be for ever grieved with it, I shall the Lord willing (when coming to my Wife) speak to her in faithfullness to tender Friends even to the utmost of her Estate, a full satisfaction for all that was expended on me in the time of my Travels and Sufferings; which was not a hasty nor impatient speech, though I was informed thou didst render it so to divers, that are called by the name of Friends. For the God of eternal life and righteousness knoweth, that I spake it with a broken heart and many teares, and only with this end in my Soul, that I might glorifie him by keeping out of being burthensome, as thou didst charge me; and when I asked who or what Friend complained of it besides thee? Thou wouldst not tell me, neither couldst tell me what Cost or Charge I was at, which I have an accompt of; and therefore again I say, no rational judicious man could call it rashness or impatience in me, but every man of honest understanding knowing the full of the matter, might say that I could not have done less, both in point of prudence to have been freed from Calumnies, and for Truths sake (which in God and in his Saints is free) that I might not be charged with the opprobrious chargings with Monies, seeing in the Truth and everlasting power of God, the free offering of my Soul and Body was unto Travels, Tryals, and Sufferings, which seeing (I have the witness in my self) that it was upon Gods accompt, I would not that it should be null'd and made void, as it appeared to me was endeavoured by thy so often charging me with the Expence of the Monies, and another reason I had for my tendring full and ample satisfaction of the said Expence, because I was charged with ill requiting of Friends upon the accompt (as I perceived) in that I took not off my Hat in Prayer. Because I prized my peace of Conscience with God greater than the Monies which I was upbraided with, were it only that it was sufficient to make me to tender a full satisfaction, that I thereby might not bring my Conscience in Subordination to a Sum of Monies, or any persons wills. And at a certain time I being at *Aston*, and *Edward Burroughs* coming there, he took occasion to speak to me touching the Hat, and writting hard words and Verses, &c. And after we had a long and large Discourse about the particulars, I brought the business to this Issue, propounding to him, *Viz.* *Edward* dost thou know or believe that in all that any Friend

seems to take up against me, that I have sinned against God, against my Brother, or against my Neighbour. And he answered me saying positively, truly *John* I believe not. Then said I, Oh *Edward*, why, why is it then, that my Brethren do thus salute me as they Do? I like a poor Creature and suffering worm of the Lords, coming so lately among them out of such severe Bonds as I was held in *Rome*; which things did not a little grieve me. And again I told him, how I was several times spoken unto about my Expence abroad, being at Friends Charges, at which he seemed somewhat too strange; but I told him it was really true; and withall said, that I believed by a due account I could make it appear, that I spent not so much abroad (though I had several passages by *Sea*, which cost much) as divers Ministers did spend in *England*, and them Dominions, which I accounted at Home; and he answered me saying that he did really believe I might. And therefore *George* I do conclude a great fault to be somewhere, and in my understanding near unto thy Door: For I have been and am greatly wronged and abused (which the God of Righteousness doth know) and yet this is not all, though much more than I once thought I should have received at thy hands, or any mans else that is called a *Quaker*. For I remember when I was at *Alton* with *Edward Burroughs*, after I had heard him tell me things that were Objected in certain Spirits against me, I offered him a meeting in this manner, *Viz.* For all Ministers or other Friends in *England*, that had any thing in their minds against me to meet together, and Object whatever they would to my face, and I should be willing to hear all, only desiring the Liberty to make forth my self, that my heart might be known unto them touching every particular; and though I might desire also so many Friends with me that had perfect Unity and Fellowship with my Soul (in the Spirit) as should countervail the number of the *Objectors* against me, yet for peace sake amongst us all, I should not expect nor seek such a thing, only offer my self freely and singly to Answer all, as to what they pretended to have against me, which he denied. And when I told thee *G. F.* also of the same proposition that I made to *E. B.* for peace and reconciliation, thou also as *E. B.* didst also deny it, upon which I concluded my self wronged and grossly abused; that I should be in many Mouthes accused, and not find that equal Justice to be heard among all, though I desired none other but accusers to hear me; for better Justice than such proceedings, do Friends divers times find from the Worlds People, that are our persecutors; and very Heathens would righteously judge and condemn you for using me so, if they did but know it.

Yet another time when I repeated again that same proposition which I made to *E. B.* and afterward told thee of it, which both of you did deny, thou then didst say it should have been well to have been so; by which I saw thee of two minds concerning one thing, though thou didst positively tell me before that thou

thou wert unchangeable, and that thou couldst not alter; but nevertheless though I said to thee (at the latter time mentioned which spake of thy assenting to the proposition) that it would be well that thou wouldst so order it then, or shortly following; yet thou didst manifest such an unwillingness, that thou didst not cause it to be done, which made me still conclude that thou wert changeable and that thou didst not carry the matter with an even hand.

Furthermore thou maist well remember that upon thy occasion of speaking to me about wearing of the Hat in Prayer, I told thee that it was that which the Lord required of me; to which thou didst answer, that it would be an occasion of a breach of Unity, &c. And then I replied, saying in that I was sure that the Lord required it of me; if I should do otherwise, then I should sin: and therefore in as much as the Unity of the Saints, stood not in an Hat, or an outward Action with the Hat, but in the Spirit only; every Man walking according to the motions and guidings of it: for me to do a thing contrary to the motion of the Spirit, and thereby to sin against my God; instead of seeking Unity with the Saints in such a manner, I should disunite my Soul from such as stood in the True Unity and Fellowship in the Holy and True Spirit; and therefore I said further unto thee, that I desired and entreated both thee and all Friends, to bear with me in that particular: for in that, I said also often unto thee, and divers o. hers, that I stood not in opposition to any Man that could say by the Word of the Living God, that he was moved to take off his Hat in Prayer: which I did esteem sufficient to have satisfied any rational Man living, that sought not to make his mind an absolute enforcing Rule, Law, or Tye, for another Mans Conscience; and seeing nothing of this would satisfie thee, I did conclude that thou wert not right in that particular: And by large experience I can also say, that most of all the reputed and eminent Ministers that came freshly to London, whilst I was there, they most usually came to me to have some certain controverting Discourse with me: some looking with sower Countenances, others demeaning themselves with stately slighting Carriages towards me, which I could not approve of; and they being as I saw much cherished by thee, I also esteemed thee not right in that particular.

I remember also, that when Francis Howgill came to London, I being a certain evening at G. R.'s House, he (as others used to do) called me aside to have some private Discourse with me; so when I had heard him out, it proved to be the wonted Matter that thou and the rest used to insist and strike upon, viz. The Hat, Verses, and hard Words; and writing the secrets of my mind to Geo. Fox the Younger: so concerning the Hat, I answered him, that it was matter of Conscience to me, and hoped that he would not have me go against that to sin, and so induce me to be a transgressor. Touching Verses, I told him that if they offended any Friend in England, when I sent them from Rome, if any

had (Brother-like) turned the sense of them into Prose, to have taken off the offence from any; I believed that I should have taken it dearly-well. And so likewise concerning hard words, if any had put easier in the place of them; it would have been a brother-like Action to have removed offence, though in me there was no occasion, because I was innocent and unknowing in the matter; but if a fault was in any, it was in them that reproved me for the thing, which could have given the sense of my Writings otherwise, but did not: And therefore such fault-finders, and not (the supposed found) fault-menders, I concluded not to be right in that particular.

Moreover, I was often judged of thee and divers others, because I had Meetings in the Evening season, at divers places in and about *London*, of which (blessed be the Lord) I saw a good effect of raising divers, restoring others, and strengthening others in the everlasting Truth of God, which are Seals to me beyond mans judgment; and seeing it formerly used to be thy own practice, but afterwards judging me in the same; I even said in my Soul, that thou wert not right in that particular.

Again, Thou mayst remember, that (after I had been often at Evenings, at G. R.'s House, and being so handled as I was, in usual Controversies) I told thee in this wise: Saying, *George*, I have often come at Evenings here at this House, in expectation of sitting together (as thou rememberest we have formerly used to do) to wait upon the Lord; but I have observed, that scarce a time of all the times that I have come to such an end, as in waiting upon the Lord, we might feel each other in the Vertue and Power of the Lord: but mine expectation I have missed, and instead of waiting upon God, I have been called by one or other into one Room or other, to attend unto controverting words and terms; at which I said I was grieved: and in as much as my Spirit was not Contention, I not seeking it, but it so frequently following me in others, and in that I knew True Religion was Peace and Sweetness of Spirit: except I saw some amendment of those things, I should seek in avoiding that place of Strife and Contention (experimentally found by me) to find some other place and persons, who in Spirit could sit down with me to wait upon the Living God in peace and quietness, and stillness of mind: and it came to pass, that three or four times afterwards, I came to G. R.'s House, to see if the matter might be amended, but finding it still as formerly; caused me even for the Lords sake, and Peace sake, not to go there so usually as I did before: So then, when thou and others did discern it, you reported evil of me concerning it, though when I absented my self, it was to be also at some certain place wherein I had service for the Lord: and therefore I did really esteem thee not to be right in that particular.

Also thou mayst remember, That upon a certain urging occasion, thou using divers

divers words, for me to tell thee and others (at *G. R's* House) wherein thou didst ever grieve me; upon which I told thee that thou mightest remember the time of the grief of my Soul, which brake forth into many Tears; up in the upper Room, when *Samuel Fisher* and *Thomas Rawlinson* were present; and then thou didst answer, saying, *Aye Esau's Tears*: So the next day, both thee and *E. B.* came to me at *William Travers* his House; and in conference I put thee in mind of thy word that thou didst say to me the night before; and when I to'd thee that I could not own nor have any Unity with the Spirit, that said my Tears were *Esau's* Tears; thou didst then turn thy words, saying only, That *Esau* washed his Altar with Tears: and therefore I accounted thee in my heart wrong in that particular.

Again, Thou mayst remember that thou didst flisy and obdurately affirm, that I did send thee a Letter from *Bristol* by the hands of *John Pigeon*, which I am perswaded thou knowest is as false, and hast the testimony of the wrongfulness and untruth thereof in thy own Conscience, as really as ever any Man in the world, ever had concerning a thing that is false; and also I can prove that I sent not a Letter to thee by him, but did utterly deny it, when I was at *Bristol*: and therefore I did conclude thee to be exceeding wrong in that particular.

But before I went to *Bristol*, at that time thou mayest remember that I desired a meeting with thee, *F. H.* and *George Whitehead*, and divers others; upon the occasion of my going out of the City, which was obtained two several days following; one at *G. R's*, and the other at *W. T's* House in *London*: and it came to pass that at the same time I spake unto you saying, Friends, for as much as of late I came out of remote parts, loosed from severe bonds, and came into this Land among you as a Child of tenderness, love and peace; the Lord knowing that I had not sought an occasion against any man, whereby I might have an advantage of smiting him: and for as much also, as such was my Life (as example could testifie) since I came to *London*, I had a desire (though many things seemed by some to be objected against me) to pass out of the City in Love and Peace with all my Friends and Brethren, and to have their love jointly and unanimously to go along with me; whose love I so much sought, as at that time I said, that I may be made a Partaker thereof, I put my neck under your Feet in this wise, intreating, requesting, beseeching, and begging that your love might go along with me. And at that time there were terms offered unto me if I would do so or so, then I should have their love with me; to which I answered then it would be of purchase from you, and not of free gift by you, as I requested and besought it; and forasmuch as the things propounded for me to do, were contrary to my Conscience in the sight of God, I therefore should not purchase the love of man by drawing on my self the

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Displeasure of God; So then we came to discourse the particulars, the chief of which was touching the Hatt, and the two papers that I had written concerning it; which after I had spoken my mind in clearness concerning it, *F. H.* said if he had known so much of my mind before, he should not have had any thing against my practice or my papers concerning it. So after diverse things were much debated, the result was this, given in strict charge by thy self, that friends should live in love and unity together, for we had many Enemies abroad, and it was not a time for we to have contests amongst our selves; and therefore also it was given in Charge by thee (afterwards *Edward Billing* spake something of it) that there should be no more scribbling nor writing one against another touching the Hatt &c. But that all should live in peace and love and unity together, &c. So after all this, yet thou didst seem to be dissatisfied concerning a Letter that I wrote to *Jane Stokes* whilst I was in *Rome*, wherein was a passage of my offering my self in obedience to the requirings of God; which thou didst wrongly represent to Friends at that time which: when I had heard thee, I told thee, that blessed be the Lord I had the writing at that time in my Custody, and nothing could be more plainly my words than what I had written; and therefore said I would fetch it, that all might see the very words: which thou wert very unwilling vnto, but I said nothing could be clearer than the written words; and being so nigh as in the next Room I would fetch them, which accordingly I did; and when I brought them, the occasion of the writing them was seen; which was touching a motion that *J. S.* had to marry *Francis Gennings*, which she disobeyed, whom afterwards she was made publicquely to own as a rod of Bryars; and this was the purport of my Discourse, *Viz.* Obedience to God in all things; and therefore said, That though the natural Solace with my Dearest *E. P.* was but a loathsomness to my clean nature, yet if my God should command me to take a Harlot deadly pested with the Pox, as he commanded his servant *Hosea* the Prophet to take a Harlot, I did believe that I should obey him by obedience to live, though it would be to me the hardest of all things under the Sun, so when these words were read, thou didst say that such a Command could not be under the Gospel; to which I answered, if thou dost hold it impossible for God to command it, I could hold it as impossible for me to obey it: and then I asked thee and all there present, if I in tending my obedience but in Case of a Command, did in this Gospel Dispensation do worse than *Hosea* under the Dispensation of the Law, performing the Act of obedience in the same kind and nature? And neither thee nor any did answer me clearly to them particulars, so that I am justified to this day both in what I wrote and spake, both in the pure sight of the Holy God, and in the understanding of judicious men; yet then for peace sake, as I told thee, though the Case was so clear to me, I put it to thee

in this wise, saying, *George* if thou or any would judg the words; I should stand to hear the sentence and bear it; and though I urged it to thee to judge it if thou wouldest, yet thou wouldest not, neither would *F. H.* but *R. H.* — said that it was not a Convenient saying under the Gospel Dispensation, and therefore it might be better unwritten than written; so I asked him if that were his Judgement? He told me yea, then said I, I shall bear it. But *George*, concerning this and certain other things, thou oughtest to call to remembrance how that the Letters that I sent into *England* from *Rome* to diverse of my friends, were broken open; and that particular pretended advantage against me and others, touching my writing the secrets of my mind to *G. F.* the younger, were gained by treachery; and as by privy and secret lurkings to ensnare and trap; and therefore as the Judgment of the matter appears to be out of wisdom or a true understanding, so the way of acquiring or gaining the Advantage, was absolutely iniquous and treacherous; and therefore I esteemed thee not right in that Particular.

Yet further I might put thee in remembrance, that at our parting that meeting we had at *W. T.'s* house, such was the pretended Love by thee and *F. H.* that we parted with embraces; which (the Lord knoweth) was with all my heart, as one that rejoiced in the Love that appeared in such a shew, not concluding it otherwise than real in your hearts also; but notwithstanding all the love and obligations and charge for the continuance of Love and Unity given by thee, I was but a few daies out of *London*, and came to *Isaack Benington's* house, but there came Letters from one and from another and another, as if Peace or Love had never been thought on; Sheets almost full touching the Hatt, filled with contentious arguments, (as can yet be produced) with cunning threatnings of publishing them, and other Lines of woe and bitterness, and heavy threats of the Magistrates taking hold of me, friends denying me, and of his own pursuing me, signed *Thomas Briggs*. And others wrote Letters down to *Bristol* to forestall Judgments among friends before I came unto them; and afterwards thou also didst write two papers, in which were certain unsound and preposterous words touching the Hatt, and certain words which thou accusest one or some of, which I believe were never spoken by any man that bears the name of a friend on the Face of the Earth, to the end that thou converts it; and if I were by thee I would shew thee the very words; but at this Distance do quote some of them to thee: viz. in thy half sheet concerning the Hatt, page 1. lines the 2 last, whom didst thou ever hear to speak them words? And touching thy late opinion of the Apostles setting up a Formality (which thou callest a Comely order) of taking off the Hatt in Prayer or Prophecyng, it seems to me to be very unsound to say that he that sought to bring peoples minds out of all visibles, should be the Forcer of them into an eternal

ternal work of taking off the Hatt; and also I well remember, and (in the Spirit) do bear witness that Friends generally contended against the worlds opposing them in Prophecyng with their external Heads Covered, and thou thy self wert not of a Contrary mind, but like minded in that particular; therefore now for thee or any to make that Scripture, 1 Cor. 11. 4. serve your turns at one time concerning prophecyng, and afterwards to pervert the Scripture to make it serve your turns concerning prayer at another time to me, seems very Deceptful; and since it is so, either you must say that thou and all friends were wrong in that particular at first, when you preached in the name of the Lord, or else you are wrong now concerning it; and when thou hast concluded the one or the other, I have much more (in the truth) to say touching that particular; but what besides the fault of the weakness of judgment, thy great fault is this, that whereas thou wert a Law-maker and Giver of the Commandement in Charge, that there should be no more Contentious Writings or Scriblings about any of the said things one against another, thou and those most nearly allyed to thee, were the first breakers of it; as since that the Press doth largely shew: and considering the perfidious Dealing and Truce-breaking, I conclude thee and them very wrong in that particular.

Now I come to answer to some of the yet unanswered particulars of thy paper which was sent to be read to me by *Joseph Nicholson*, or any other, which was read in an open meeting to me and friends at *Gravesend*. *George*, I am yet to be informed of the word Writing or Action (notwithstanding all the provocations that I have had from thee and others since I came from *Rome*) wherewith I have grieved that right seed of God (which is the true heir of the kingdom) in any one; and after convincement I may the better give forth a paper to condemn all that. Touching thy yet urging me to call in my paper concerning the Hatt, I would have thee remember thy self that with thy own Consent (it was not to be called in by me) when we had our meeting at *W. T's* house in *London*, divers can witness; but thou wrestest my words in that paper; for I call that and that only cursed which stands (out of the Spirits requiring) in the Customed Tradition of *Rome*; and I hope on due Consideration thou wilt not call that blessed; so thy judgment is either a little too hasty and rash, or else thou speakest something of my words not understanding them; and thou hast (in my understanding, not wanting prejudice) boiled forth the words touching a Whore or the Pox: so I find that I am no more a Ranter, because thou wouldest seem to say it, nor less a Lamb because thou seems to deny it, neither am I of *Caine's* spirit, because thou hast spoken falsely of me, in saying, that I have told Presbyterians, Independants, Baptists, Seekers, and others, who have prisoned and persecuted many friends to Death and ruined many Families, that I have more unity with them

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than with some of the Quakers. Verily it even grieves the just Spirit of God in me to see such gross wickedness and abomination, in the which my soul, yea my innocent soul, louches to the death. Ah George, what are all preachings and prayings, and all labours come unto, if it shall end in such abomination and corruption? Read my Book, page 12. line last, and page 13. lines 1, 2, 3, 4, 5, 6, 7, 8. and see if they be not these words, viz. That there are of the People called Seekers, Baptists, Independants, and others (whose conversations become the profession of what they own and witness of God in themselves) whom I as truly own, and with whom I have more unity, than with divers which are called by the name of Quakers, whose name hath not changed them from the nature of the enmity which works against the heavenly Spirit of unity and power of the Love of God; and now read thee thy own words again which thou accusest me of, and see if thou hast not grossly abused and wronged me by an exceeding false Charge? And then I would ask thee whether thou couldest not write or speak the very same words which I and others have preached both in sum and substance, and now lastly I have written and caused to be printed? Or else tell me; if there are not some of all them Professions, with whom thou couldest have more unity, than with Mildred and Judah Crouch and Mary Pamel and divers others, such like, who are called by the name of Quakers? And if thou ownest them dearer than the others, tell me the cause thereof? And next tell me what is the weakness that I have told the world concerning Friends?

And I thought thou and others had been of better and sounder judgements, than to have urged any thing upon me touching that Fiction put forth in the Popes name; but it seems you did not discern the matter so well as John Layton an English Priest in Holland; who told Benjamin Furley that no discreet man (much less the Pope) would so write; and that it was a meer Gull, Cheat, and intended Abuse to Amsterdam, &c. And therefore also I esteem you not sound in that particular.

And concerning my Dispute with the Baptists, it was sound and authentique, though the forwardness of G. W. did appear that day out of due place and proper cause; for hath not he a little too hastily interposed, strengthening the Opponent, by way of assenting to discourse of that which was not to be discouraged of by us, he and all, would quickly have seen the business to have come to a period, as indeed in substance it was; though not assented unto by the Opponent. And still thou judgest but by Reports of such as I perceive have gloried in their own works; but the God of truth judgeth much more righteously; yea the world would have judged better than this: for they would have heard a man what he had to say for himself, before they would have judged him by the report of an Antagonist; and therefore I do not esteem thee right in that particular.

And *George*, Tell me what is the cause of the grief of Friends about my last Book to the Baptists? Is there any untruth or lie in it? If thou hast any thing in thee to oppose it, state my words true, without wresting and perverting them (as thou hast wrested my other Writings) and I am freely willing to hear thee.

And *George*, What I spoke to thee of the Tryals of my Wife, and her losses, in my absence, was upon occasion of thy provoking words and repetition of thy casting dirt on me of my expence abroad, and of the charge of the Letters which I sent to my Wife; which I accounted not thy place to correct, if it had been my error: and seeing my Wives trials were many and great, if due compassion had been in thy bowels, thou should'st more have be-pitied her losses and trials, than to have added afflictions to her sufferings; who was and is truly a sufferer with me in all my trials. But now I see what comiseration and mercy is in thy Bowels, both for me, her, and my Babes; not as if I begged a relief from thee, or yet need it in my Family; but I have the proof of thy pities what they are.

And yet when I did tell thee of the freedom of my heart touching losses or any other thing expended on my self or friends, canst thou say that I spoke it with a relenting heart, as if I accounted any thing too dear for God? Or did I speak it upon any other account, than to shew that thou hadst no ground so often to cast upon me the cost of my expence in my travels and sufferings abroad? If thou sayest otherwise, thou wilt accuse me falsely, as thou hast done touching my Epistle for Amity and Unity; and therefore also I account thee not right concerning this paticular.

So that now it is plainly manifest of what a suffering spirit I am, of all these wrongs, injuries, lyes, contempts, taking away of my good name by Writings and Letters, sent out in *England and Ireland, West-India, &c.* Persecutions from place to place, pursued after, cursed, called Serpent, Son of Perdition, False Prophet, Prophesied against, with the Denunciation of Plagues and Vengeance; judged to grow mad, said to be possessed of the Devil; reputed a Whoremonger, and to own Adulterers and Uncleanneſs; reported to have spent 300 Pound *Sterling* abroad, more than was allowed to any other Friend besides me; accused to be a Ranter, laboured against, to work hatred in my very Wife against me; and yet may I say, Can I tell all, I have and do suffer? Lastly, Cast out and denied in the Congregation upon a lying Accusation, without Examination, contrary to the Law of God or Heathens.

Now *George*, Tell me what I could suffer more than all this? Surely when I consider the matter in the deep, I often say, Except the Lord had been on my side, I had perished both Body and Soul; for these wounds I have had in the House of my Friends, which have been more grievous to me than the others which

I had in the House of my Enemies ; and yet in long suffering and patience unto this day , I have borne as a Cart that is pressed down with Sheaves ; but being loosed, by the out-casting of me from among some of you , I can the freer now stand up to ease my soul a little , and clear my conscience to thee in what I write ; saying unto thee , That I never saw any of you so cruelly persecuted by Priests , as I have been by some of you ; and yet thou sayest that thou hast sought to preserve me , and to keep me in the Esteem of Friends : but that doth not appear by all these Actions and Carriages , by Words and VVritings spread from place to place. Such deceit my soul loatheth. For I know it , and I esteem my real knowledge by what I have heard with my Ears and seen with my Eyes in divers Places , beyond all daubing and smoothing pretences. And thou accountest I have wickedly requited thee , as if thou hadst done well unto me ; but I hope thou wilt see thy self a little further , for I am exceedingly wronged and abused by thee and others ; and yet I requited thee not like for like , Evil for evil ; for I spread no Papers about thee or other Friends , to winde you out of Peoples affections , as all parts in *England* and *Ireland* (where I came) among Friends , were filled with Letters and Reports against me. Nay *George* , I concealed thy name in thy ill Dealing by me from the tender VVife of my bosome ; and till I returned out of *Ireland* unto *Minehead* , I neither wrote nor spake of any of the Contentions to any soul but to such as had uncertain Reports thereof , and so desired the truth of matters from me. But now , if these matters be not amended amongst you , I truly standing in the integrity of my heart to God in truth and righteousness ; if the Lord should require it from me , that I should bear my publique Testimony against the persecuting Spirit that is amongst you , even as I have against all other Persecutors in the world (seeing the righteous soul of the Lord God abhors it.) I believe also (as thou standest) thou wouldest say that it is of Enmity , and not of the Commandment of God ; as thou hast in other things. And henceforth I shall endeavour to trust no more on a false peace , but shall rather chuse to wait to see the pure fruit in the life : for I have seen so much of man , that I can say all men are Liars , and God only is true.

And now , after many things , I have this to ask thee ; expecting a plain simple honest hearted Answer from thee , without upbraiding scurrilous Terms , as thou hast written in thy paper of Enmity against my Epistle for Amity and Unity ; that all things may be clear : after once being plainly accused , I may plainly answer to the Accusations.

1. Wherein have I exalted my self , or sought a Kingdom to my self , as I have been accused ? Or did ever preach up Masteries or Lordships ?

2. Amongst whom did I ever go to make Stirs , or breed Contentions among Friends , as I have been accused ?

3. What Friends have I envied, or judged, for riding, or any thing?
 4. What have I said to *Thomas Mounts* of thee or any other Friend, that was hurtful? Or spake to any in *Cornwel* but the naked Truth, which I was asked before I answered?

5. Whom have I wronged, either in word or deed? Tell me plainly if ever I made it my business to go to any to smite them, or contend with them, even of all Friends, since thou hast known me; telling me what it is?

6. What Sin or wickedness have I covered, strengthened, or allowed in any?

7. Who were the first Smilers, Revilers, Back-biters, Dispersers of Letters of strife and contention, since I came into *England* from *Rome*? Tell me plainly who were the Beginners, and stood the Continuers of all these things?

8. And what were the particular Smitings, Stirrs, or Scises? And what Friends nakedness have I laid open to the VWorld, and tell me the things?

9. Can a man be said to be a Peace-breaker, that never made wars with any? Did I ever do any other thing, than seek to clear my Innocency in the time of all the wickedness that was done unto me and wrought against me; excepting verily seldom to tell some of the wickedness and of the spirit that wrongfully wrought it?

10. Who brake the Truce and Peace when it was made? Who were the perfidious persons?

11. Why was all the fore-going Lies invented and VVickedness wrought against me?

12. And lastly, Consider and answer me, VWhether thou and them that have done it, have not robbed me of that good name which you cannot in this world restore unto me again?

God the Lord is righteous to judge the Cause, and my soul saith, Let his Spirit plead it and judge it between me and thee.

Finally, The Lord knows that I have not written to thee in a Spirit of Prejudice against thee, but simply have shewed thee thy absolute errors and failings, and so do leave it before thee; which I perceive is happened and come to pass, that I might know that thou art but a man and not a god, yet not hereby detracting from thee; for I do verily believe and confess that the Lord hath appeared greatly in thee, and very powerfully with thee, and honoured thee exceeding greatly in his service; and therefore both for the Lords sake and his works sake, which hath been wrought in, through, and by thee, I cannot but with a real love retain a pure affection of thee; still hoping the best things, that once thou wilt end persecuting me in my innocency, and pursuing me with thy hearts-arrows of flying papers, as *Saul* hunted after *David*; for my integrity rests in God, and my simplicity dwells in his Bosome: and in wounding my soul by unrighteousness and unreasonableness, thou hast forced and constrain-

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ed the bleeding of a Babe and little Lamb of God, which could not in conscience do unto thee as thou hast done by me; in which thou mayest bear with me, for I cannot deceitfully dash with thee, nor buffet thee with the Lips of Fraud and Deceit, but even tell thee plainly the Truth as it is in my heart; and being discharged herein, I truly stand clear in the sight of the Living God.

John Perrott.

This Paper did J. P. send R. R. all of his own hand-writing, from Jamaica in the year 1664.

A Copy of a Letter from George Fox to and concerning John Perrott.

And for John Perrott, before he goes to Bergham, he should give out a Paper to condemn all he hath spoken, written, and acted, to the grieving of the Children of God, and call in his paper, which saith, That putting off the Hat in Prayer is in the Curse and cursed. &c. And deny his paper of taking a Strumper, or a VVhore, or the Fox. For it is not the Lambs Obedience, but the Ranters. And I do hear up and down a pitiful grief of Friends about a Book that he hath given out lately, numbering Friends with Presbyterians, Independants, Baptists, and Seekers, and others; and that he tells the world in it, That he hath more unity with such, than with many of the Quakers. O what a Cain's spirit is this! to go tell the World, the Priests, Presbyterians, Independants, and Baptists, who have persecuted and persecuted many Friends to Death; and ruined many Families; to go tell such in print that he hath more unity with them than with some of the Quakers. O the foolishness, and ignorance and darkness! How hath a Cloud compassed him; quite out of wisdom and quite out of understanding: And now to go away beyond the Seas, as I fear he doth; and to publish such a Book before he goes, and blessed Friends with such as have persecuted them, and murdered them. The way of the false Prophets. Surely if he had been wise, or sought for unity and love, which covers a multitude of sins; he would never have gone and told the VVorld, if there had been any weakness amongst Friends. But this manifests his impatience; for this is not the way of one that seeks unity, but a spirit that would give up the children of God to the Persecutor; which hath persecuted many of them to death and spoiled their goods. And so after he hath given out such a Book as this, to pass out of the Nation; and also given out his Challenge to the Pope, doth not mind the Papers Answer. This is like his Dispute with the Baptists, he would bring Friends into the dirt by such pitiful raw Carriage; who saith his VVife hath been indamaged Five hundred pounds since he went away: therefore his best way is to go back again to her, and not to throw his Excrements and Dung amongst Friends; who are in the power of Truth, who are of the

the Royal Seed of God. My Love hath ever been to him, to have preserved him, and to keep him in the esteem of Friends; though he hath wickedly requited it. Give this to some that may read it to him, for Friends are piously grieved with this Book and a Book he hath written to Baptists. It's strange that Friends suffer such things to creep forth into the Countrey, to load them and burden them; and likewise to set Presbyterians, Independants, Baptists, and Seekers, and others, &c. over them who have been a Suffering People. And now he is manifest what a suffering spirit he hath, and of his unity which he spoke of when he came into England and at his Parting. Let Joseph Nicholson or any other read this to him; for my part I cannot own his going any where (for if I should, I should go against the Life of God, which I can never do) who hath made such work and makes such work and strife; except it be to go to his VVife, who hath been so much endamaged by his being away. For Truth is another thing, and doth not lay open weaknels to Persecutors. If there were a multitude of sins amongst the Quakers, if he had been in the Love, he would have covered them, and would not have laid down it for Doctrine.

G. F.

A Letter from John Perrott to all that would be satisfied concerning him; written a little before his Death: wherein the wife may see he was crucified with Christ, and that his life was hid in him.

TO all simple hearts, whose Love in the Lord hath abounded to me; whose prayers have been for me, and desire to be satisfied concerning me.

Because you are many, and resident in remote parts, I write this to all as to one; forasmuch as I know that it is but one Spirit in all, that is Life and the Perfecter of Peace in every Lamb. Let it therefore be communicated to that Seed of Peace whereever it springs in any Heart.

Dear Children, My faithful Salute reacheth unto you all in the dearness and purity of Affection; which is not of the Earth earthly, nor of the Flesh fleshly; nay nor of the Devil devilishly; but of the Spirit spiritually, and of Heaven celestial; which with the kiss of a broken heart I send you.

I am with God at this moment open, naked, and deeply broken before him, remembering his mercies to David, which have reached to me wretched, and have followed me from my Childhood to this present day; and whilst the glory of the Lord and his works of goodness are in mine eyes, let me tell my God and his People, that I am the vilest, the unworthiest, and the meekest for an Outcast of all; and do marvel that any Eye of Pity is over me. I am not to compare my self with any; for the Lord hath made me to know my self in part: and as for others he them best, and what he hath done for them.

Ah!

Ah! why is there Contention about the righteousness of an unworthy man? VVould God every man saw his own corruption, and the Lords righteousness; for then would every mans hand be laid on his own mouth. I beseech you all in the bowels of our Lord Jesus, that it be none of your labours to vindicate my righteousness, for there is none righteous but God; every man is perverse in his own way but let the Lord have a Pure way in you, which is long suffering and Patience, that your trouble be alwayes in Content and Peace.

Ah! Plead not a Cause for me, but let the Lord alone plead his own Cause in me to all that hunt after my poor soul; for I would rather die than wilfully kill a dying man, who hath swallowed up his own Bane of Enmity.

And pacifie my Adversaries, bearing them this Message from me, I am viler and worse before the Lord than they have represented me in the eyes of Men, by evil and wrong reports; and if any of you will delight your selves in war, let it be with the Enemy of your own hearts; that your souls may delight themselves only in the Lord your God. If I am dead, cannot they be glad in that they live: If I am fallen, why do they not pray in mourning, that I may rise again? Or why are they not satisfied and contented they stand; and live in fear, lest they should fall also? Do all say, Oh, ha he is fallen, he is fallen? Do the babes that I have suckled smite me, and do lips that I have kissed, betray me? Do those whom I have blessed curse me? and do those whose salutation I have sought slay me? VVhat is every hand turned against me, and doth every heart stand aloof from me? VVell, and what if yours did also, what if no Eye pitied me, what if no man had a Mantle or Skirt to cast over me and cover me; but what if every Paper and Pen, with the composed Colours of Enmity and Prejudice, were only to pourtray me, to paint me, and publish me, as a Sign, as wallowing in blood, in my own blood, in my own filth and uncleanness? Yet is there no God in *Israel* nor salvation for *Jacob*? Is there no son of *Sion* that is called to the wonder of Gods daies? Shall not they raise the dead and strengthen and revive the dying? Or shall they kill the living, and raise the dead, and rake their Ashes out of the Grave, to make dead men live, to slay them again a fresh? Ah! how many times dead and yet killing, how many times slain and yet smiting? How many times cast away, and yet still casting away?

Yet Oh! my dear Friends, though all the evil is accounted mine, and the many deaths my Portion: Know ye notwithstanding, that I have so much life as to forgive all; and so little life as not to take vengeance on any, nor to seek it.

But I will wait to see the day wherein I may sincerely shew kindness to those that have none for me in the day of my tryal: and now it will be enough for me, if the Lord God of mercies shall do me this favour, that as the prejudice of many encreases, so my love may encrease; as the cruelties of others abound, mer-

mercy in me may wax great; as oppressions in others to me, ward grow more and more; patience and forgiveness of spirit more and more; and this I pray the Lord of mercy for, and intercede you to beg of God on my behalf; that I may yet live, though but to put my Neck under the Feet of those who once durst not attempt the putting their hands where my Feet stood.

Lambs, you must dear with me, for I am a man of sorrows, and often full of grief; and my grief is before the living God.

Children, I pray you be wise and not contract trouble in your minds touching me, without a just Cause; for one thing is motion from the Lord, engaging to a thing, and another thing the Inclination of a mans mind, in order to his proper affection or interest in necessary affairs. Wherefore know ye, That I was first obliged to come to *England*, and in obedience was given up to pay the fulness of time, which I was bound to be the Lords pleasure concerning me; and when I departed, it was in freedom; and my purposes for *England* were but in freedom: but when my freedom from the Lord was turned into Bondage, and that bondage became my freedom in God, I was contented to obey; so that truly in that particular, the evil was not in mine intention, but prejudiced minds constructions.

But oh! Surely he that watcheth for evil, which ariseth of an evil heart, shall not be excused; but he that watcheth to make an evil of anothers simple just intention, will be condemned. Yet truly I judge no man, for I am not willing to know the good from the evil (speaking of persons) until mens evils are over, that I may receive all as one in God; who onely and alone is good.

I see no evil thing, as evil, or amongst Gods works, without me; that any thing thereof should be detested of me; but all are good as he made them and blessed them: nor do I see so much in any man as I am made to see in my self; and therefore desire to cease from upbraiding any, and apply my self more inward, that my Rest may be found in the Lord.

And I would rather cease preaching the Gospel of Peace from God, and good will to men, and live the life, than preach it without the life in me.

Finally, Dear Babes, Let me beg you with the present drops of mine Eyes, not to look upon me as you have done, setting me where you should not do; nor look for voices from me, but as the Lamb himself spake: who though he is silent, yet is the same, and changeth not; and if the work of my day is wrought and over, yet murmur ye not, that another must work farther. For I have served God in my Generation, and discharged an honest conscience amongst you all; and yet the next generation in a purer glory shall shine in that life which (by more than words) I have exemplified to *Israel*; yea amongst my brethren, in a good measure; and I boast not, but give the Evidence of

Gods

Gods goodness and mercy to me therein : to whom be glory for ever. Let none receive me , but those that see my soul.

John Perrott.

A Letter from J. P. to G. F. from Jamaica.

G. F.

MY Love in simplicity is to thee and all the holy Seed every where ; here is in this Countrey a very little remnant, that breatheth after the all-filling fulness : The Land is void of persecution, Liberty being established by a Law. I breath for the birth of all in a clearer day of Amity and Vnity , which will be when we all shall cease our Beings in these Earthly Tabernacles : The mouth of the Lord hath spoken it, and blessed is the man that receiveth the Doctrine of God in the day of Chastisement.

I live to love thee , and can die to serve thee ; John Perrott.

*A Letter from James Nayler , by which the then present
state of his spirit is represented.*

THere is a Spirit that I feel , that delights to do no evil , nor to revenge any wrong , but delights to endure all things, in hope to enjoy its own in the end : Its hope is to out-live all wrath and contention, and to weary out all exaltation and cruelty, or whatsoever is of nature contrary to its self ; it sees to the end of all temptations : as it bears no evil in it self , so it conceives none in thoughts to any other ; for its ground and spring is the mercies and forgiveness of God : its Crown is Meekness, its Life is Everlasting Love unfeigned , and takes its Kingdom with intreaty, and not with contention, and keeps it in lowliness of mind ; in God alone it can rejoyce , though none else regard it, or can own its life. It's conceived in sorrow, and brought forth without any to pity it, nor doth it murmur at grief and oppression ; it never rejoyceth but thorough sufferings , for with the worlds joy it is murdered : I found it alone , being forsaken , I have fellowship therein with them that lived in Dens and Desolate Places in the Earth , who through Death obtained this Resurrection and Eternal holy Life. Thou wast with me when I fled from the face of mine Enemies , then didst thou warn me in the night ; thou carriedst me in thy power, into the Hiding Place thou hadst prepared for me , there thou coveredst me with thy hand , that in time thou mightst bring me forth a Rock before all the world. When I was weak thou stayedst me with thy hand , that in thy time thou mightst present me to the World in thy strength ; in which I stand and

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cannot

cannot be moved. Praise the Lord, O my soul. Let this be written for those that come after, Praise the Lord.

J. N.

J. N. and J. P. though dead yet speaketh, who declared they were to cease from words (even of truth), spoken from the comprehending part of mans understanding) and from (thus) speaking in set Meetings; and so to give way for a greater glory: viz. The Spirits teaching, leading, and speaking in the Saints Hallelujah.

Also they declared that they had received greater wounds from the house of their Friends, than from the house of their Enemies.

R. R.

*A Letter from Robert Rich to George Fox. containing
Animadversions upon the foregoing Papers.*

George Fox,

I Give thee to understand I have seen and read two printed Papers, one written by thee against *John Harwood*, declaring him as one taken in the act of Vncleanness; the other by *John Harwood* against thee, as more guilty of Spiritual wickedness in high places: 1. *J. H.* in the 6th page and 13th Article of his Book, chargeth thee with sending Papers of Enmity, and setting thy servants on work in *Berbados* and *Virginia* to judge and reproach innocent *John Perrott* and *Jane Staakes*; whereunto thou repliest in these words in the 9th page of thy Book, viz. *And here are more of thy lies.* Now *G. F.* if thou shalt appear as guilty of the rest of the Articles charged by *J. H.* against thee, and as deceitful in answering them as I know and can prove thee to be in this, thou hardly canst be paralleld for subtilty, deceit, and falshood: for such Papers thou didst send after *John Perrott*, and those fill'd with such revilings, that (were it not to manifest a truth) a modest person would not for shame mention after thee; four of which Letters or Papers I have seen and read (taking Copies thereof) wherein I also find thy express order to thy servant *Joseph Nicholson*, that he or some other may read one of the same to *J. P.* which command was also performed by another of thy servants *Hen. Fell*, as he hath since acknowledged, in a great Assembly of people at *Gravesend*, when *J. P.* was first coming to this Island; and am not ignorant of those bitter Censures thou loadeest *J. P.* with, in reference to a Book of his call'd *Unity and Amity*. Thou sayest that *J. P.* writ the said Book with *Cains* spirit, crying against his foolishness and ignorance, affirming that a Cloud had compassed him, that he went in the way of the False Prophets; that his spirit would give up the children of God to persecution; that he hath thrown his dung and excrements among friends, farther alledging that *J. P.* is one of *Hams* stock, and that his gross lies proceeded from a devilish, hellish spirit; that none that are in the least

truth;

truth will believe him; that he seeks dignity and mastership, but in the wrong power, also his own proper interest, by calling himself *I John, a Worm a Lamb, &c.* That he is a liar and a Deceiver, and had in that Book sown so much confusion and contradiction; that in all the Books of the Priests thou hast not seen so much as in this of *Unity and Amity*: Now whether these be no the floods the Dragon calls out of his mouth to devour the Manchild that must rule, though *G. F.* be angry thereat; and whether in this *G. F.* doth not lead into separation and parties? and whether this be less than what *J. H.* hath charged thee with? and whether this spoken by a Rabin, a Father and Leader of others, was not by thee intended to hinder the testimony of Truth, and to beget the same spirit in others as in thy self? And whether this spirit of thine be the spirit of the Lamb or the Dragon, I leave to the wise in heart to judge? And that thou canst so boldly deny so clear and manifest a truth as this, and not be humbled before God and Man, greatly argues that thou carest not either what thou affirmest or deniest, that may tend to the exaltation of thy self in the reproach of others. As for that Book of *J. P.* called *Unity and Amity*, against which thou hast shot so many bitter venomous arrows, I have observed those very expressions against which (so oft) thou hast thrown thy Javelin, which are contained in the 12 and 13th pages of thy Book, where *J. P.* speaks as one that had seen an end of all distinctions and separations by names; not preferring one sect before or above another: but where the grace of God or Spirit of the Father (Christ Jesus, the true Seed and Heir of Gods Kingdom) is received in the heart and doth there abide to teach and lead into truth and righteousness (mark *G. F.*) These he only accompteth for the Children of God. And further saith, That though himself was known by the name of a Quaker, that there are of the People called Seekers, Baptists, Independants, and others (mark *G. F.*) whose conversations become the Profession of what they own and witness to be of God in themselves; whom (saith he) I as truly own, and with whom I have more unity than with divers which are called by the name of Quakers (whose name hath not changed them from the nature of the Enmity which works against the heavenly spirit of the unity and power of the Love of God) so it is to be understood (saith *J. P.*) that the love and unity I seek amongst all stands (mark *G. F.*) in no other than the measure of the spirit and grace of God, given to every one to profit with; the which as 'tis improved in all hearts, will keep our minds up to God; fashioning and framing us into a gracious Life, well pleasing unto him, which is the principal (mark *G. F.*) I stoop to in all sects and people wheresoever it is risen and sprung up. Now *G. F.* if these belies, and that hellish and devilish consequence (which the smোক from the bottomless pit of Enmity seems to import) if this be to throw Excrements among Friends, then is *G. F.* the more excusable in

these his heavy Exclamations; but if these things be the witness of Gods work in this day, wherein he is gathering all things into himself and (by nailing the enmity to the Cross) to reconcile both the world to himself, and also to one another in the death and finishing of the fleshly Testimony (if further) these things which thou opposelt, shall be engraven in the hearts of men, as with the Pen of a Diamond; and shall stand and flourish in the House of God (the hearts of the Regenerate) when thy name and authority (which hath condemned them) shall rot, perish, and stink as thine own Dung; then shall ye know that a Prophet hath been amongst you, whom ye have rejected (even *Elias* -- in the name of the Lord) to turn the hearts of the fathers to the children, and the children to the fathers, lest God come in wrath and smite the Earth with a Curse. Sure I am that this Faith and Doctrine (which thou now revilest) is that which was first given to the Saints, and thou thy self hast preached, though now art fallen from it, and become a Persecutor of it. Tell me *G. F.* is not the Light of God in every mans Conscience the sure word of Prophecy to guide the soul out of death into everlasting life, peace, and rest, and must not every one that witnesses Redemption be lead by his own measure of Grace and not anothers? And thou that seest not this, art yet baptized to *Moses* in the Cloud, and a Vail is over thy heart, and oughtest not (as thou sayest by *I. P.*) to be a Teacher to others, whilst in this state of Darknes. Know this therefore of a truth (which I have a long time seen) that the righteous God is no respecter of Persons, Sects, or Opinions, but in every Nation, he that feareth God and worketh righteousness towards man, is accepted with him; yea and dearly beloved by me, as being bone of my bone, even as Christs Mother, Sister, and Brother, whether they are called Papists or Protestants, or any other name whatsoever; so that in vain it is for thee to shut up the Kingdom against all others but your selves; or to build a habitation for the all-filling Majesty out of one Sort or Sect of People, to dwell with (whom thou shalt think worthy) I tell thee *G. F.* thy spirit is much blinded from beholding Gods present work in the world, who is now sending the Angels of his Presence to sound his last Trump; which is the awaking Voice of Love, Peace, and Good-will to all men: at which (powerful blast and breath of Gods Spirit) the graves of Formality shall open and the Earth give up the dead, troops of sinners shall fly at this Voice, and come from the East, and from the West, from the North, and from the South; even from the ends of the Earth shall they come; bringing their gifts of Obedience to the Light and Love of God (which is better than any sacrifice of outward Observation whatsoever) yea they shall sit down with *Abraham, Isaac* and *Jacob*, in the Kingdom of God; when they that call themselves Children thereof (mark *G. F.*) shall be shut out.

And I have this farther to declare to thee and the whole world, to Jew, Gentile,

rite, Barbarian, and Christian, though I know it will be an offence and stone of stumbling to *G. F.* as to all Masters of Assemblies in every Sect; who prescribe, impose, and would have dominion over the Faith of others: That the Eternal God (who wills not the death of any sinner) hath sent his dear Son *Emanuel*, his light and spirit of Grace, into the World, his everlasting Covenant, a Divine Law writ in every mans heart: that whosoever believeth in him, and followeth him, shall have eternal Life. *Hallelujah.*

And this Divine Law and Word in the Heart, is the Ensign to gather together all things in to himself and to present every man perfect in God, being thereby sanctified justified, and saved from their sins. *Hallelujah.* To which word in the heart, Gods Preacher, his Law and Covenant of Grace to all the world, do I recomend all Sects and Opinions, as the onely rule of their Souls progress into everlasting Peace and Rest. *Hallelujah.*

And I have yet further to testifie, That where this grace and gift of God is received, all outward Teaching, Admonitions, Interpretations, and Instructions, that *G. F.* or any other can give or allow of, are but Candles that the Lords Temple needs not; for the glory of God and the Lamb are the Light thereof. So the that imposing spirit of *G. F.* (which endeavours to limit the Light of God in others, and Lord it over Gods heritage) will in time be seen to be but mans wisdom, the great *Antechrist* and Mother of Harlots, which hath deceived the hearts of the Simple; which *Babel* shall most certainly fall like *Dagon* before the Ark and power of God in the Saints: To which condemnation of *Babylon*, let all that see and feel (or that wait for) Christ Jesus his more glorious appearing in Spirit to teach, lead, and guid into Truth and Righteousness; whether they be Jews or Gentiles, Papists, Protestants, Presbyterians, Independants, Anabaptists, Seekers, or Quakers, say *Amen.* Even so come Lord Jesus, save and redeem thy Elect Seed, the Breath of thy Nostriles, thy Turtle Dove, that hath long lyen defiled amongst the Pordherds of the Earth: Even so Amen. *Hallelujah.* Then, O then shall Mercy and Truth meet, Righteousness and Peace shall kiss each other: Then shall the Lyon lie down with the Lamb, the Leoard with the Kid, and the little Child of the New Birth shall lead them. God shall bless us, and all the ends of the Earth shall fear him. *Hallelujah.* Now is come salvation and strength, and the Kingdom of our God and the Power of his Christ. Shout *Sion*, let the hosts of Gods anointed ones, his Ministers, shout aloud for joy, *Hallelujah*; for the Accuser of the Brethren is cast down (mark *G. F.*) and let the smoke of *Babylons* torments ascend for ever. *Amen. Hallelujah.*

After those former of thine against *J. P.* two others of thy Letters are come to my hand, importing thy Bill eager pursuit after *J. P.* one bearing date the 13th of the 11th moneth 64, the other without a date, whereof thou ordainest thy

thy servant, dear *Anne Clayton*, to send Copies into *New England, Virginia, Maryland, and Jamaica*; also that she take care to disperse them in *Barbados* and other Plantations; still verifying *I. Hawood's* Charge against thee in his 13th Article; as if the seed of Enmity had not yet fully manifested itself; nor the Dragon fully got his Army of stars (the Children of Pride, Wrath, and Envy) together, to oppose *Michael* the Prince of Love and Peace in Gods regenerate ones; which Papers contain many better expressions against *I. P.* charging him with *Charles Bayly* and *Jane Stoakes* with some unclean Actions done in the Ship. Also that *I. P.* had made use of carnal weapons, as having a Sword, Shooting off Guns, and Feasting: Also thou accusest him for having a Staffe tipped with Gold, and wearing Gorgeous apparel, as having a Satin Suite and a Velvet Coat, and turning Ambassador: some of which particulars thou hast (in one of these Letters reiterated against him no less than fifteen times) besides many other Crimes of a more high and spiritual nature, charged against him; which in a place more Proper may be remembered.

But be it so that *I. P.* did wear a carnal Sword and a Staffe tipped with Gold, did wear Gorgeous Apparel, make a Feast and shoot off Guns, I would enquire of *G. F.* whether there may not be a time and season for all these things under the Sun? And whether any man of God was ever against the lawful use of them? And whether all these things may not be rational and useful in the Kingdom of Nature without sin? Who (therefore) art thou that wouldest limit the light in other mens consciences herein? Pray tell me why may not *Mordecai* (who suffered with Christ Jesus in the loss of all) in bearing testimony against the pride of *Haman* and his abuse in Government) wear the Gold Ring and Royal Apparel himself (when lawfully thereunto called) yea also take upon him both *Hamans* place and dignity? And did not innocent *Joseph* and understanding *Daniel* do the same? And why may not this be a sign and example to them that have suffered for well-doing, that they with Christ may also reign, even in this world of Nature as well as in that more spiritual and eternal, in the Kingdom of Grace and Glory? And why may not the honour given (by supreme Magistrates) to those which are honest, discreet, and upright in heart, be the honour which originally comes from God? For my part I have long seen, that the Tribe of *Joseph*, that in heart are circumcised and baptiz'd with the same spirit that was in Christ Jesus, who are meek and lowly in heart; rendering good for evil; and who by patience and well-doing overcome evil with good; also that can distinguish aright between a shadow and the substance in matters temporal and spiritual; as having the use of divine inspiration, as well as that of natural reason; who having no conscience of an Idol nor of the Elders Traditions, can nevertheless for loves sake (the Principle of God) become all things to all men, and act any thing that is not against the Law of Love:

First, Towards our Neighbour: Secondly, Towards our Selves: Thirdly, Towards God, the reason and light in our souls. These, I say, (I have a long time seen) must and shall ride in the second Chariot with *Pharaoh*, and shall stand as Saviours on Mount *Sion* to judge the Mount of *Esaú*; not in the power of Carnal wrath and Enmity (as *Hagar's* Children do, whose I see in the Letter that killeth; who judge according to outward appearances) but in the same spirit of love, tenderness, and compassion which God shewed to them (when in their blood and enmity against him) for thus shall all flesh come to see and receive Gods salvation; yea the sons of *Sions* Ministers shall come bending and stooping with cheerfulness to this Government of Love; which shall extend its universal healings to all parties, powers, and interests, without difference or distinction. These are the true Jews, whose skirts the nations of the earth shall strive to fasten on; because the healing, reconciling, saving spirit of the love of God, shall be of a truth perceived amongst them: Yea these are those, without whom (I clearly see) no Government shall long prosper, and whom God will bless (though *G. F.* curse) and set as Princes in all Lands, who shall rule in righteousness and true judgement, even in this world of nature: Then shall the Kingdoms of the Earth (as well natural as spiritual) become the Kingdoms of the Lord and his Christ. *Hallelujah.*

Further (to pursue thy discourse) why may not *J. P.* feast his friends or his enemies in love or fear, as *Hester* did *Haman* (and in times of trouble when some may say feasting is not comely) did not *Joseph* do the like to his Brethren that sought to murder him; yea did not blessed Jesus do the like to *Judas*, who gave him a sop and called him friend? And what Law of God or man hath *J. P.* herein offended? Or why may not such a feasting rather condemn that Pride, Self-love, Strife and Enmity, which are spots (too apparent) in their Feasts of Charity, who shut the Door of the Kingdom against all but themselves; who being puff up in their own knowledge and self righteousness, blindly censure him that (in the liberty of the Law of Love) can eat with Publicans and Sinners. And why is *G. F.* so angry with *J. P.* for having a Staff ripe with Gold? I am assured there are some present in this Island, when Major General *Modyford* presented him with it, who believe that if he had refused the same, he might therein have rejected the Love of God, By contemning so free and clear a demonstration of kindness in his Friend; which makes me think that surely it is the evil eye in *G. F.* that moves him so bitterly to reproach and condemn *J. P.* in a thing so innocent, as is the receiving a sign of true love from a friend.

And further, why may not *J. P.* wear any kind or sort of Apparel (and himself be judge) what is best and most suitable to his Place and Calling? And wherefore is Velvet or Sattin (which the silk-worm produceth) worse and more sinful than what is made of Sheeps Cloathing? For my part I see no one thing

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(of all hat God hath made) worse or more evil than another, therefore may not judge my Brother in any such thing. as either Meats, Drinks, or Apparels; neither know I any reason why *G. F.* should (in this Case) be so censorious; unless the evil eye or exalted mind provoke him thereunto; or because he hath no better food than dust the Serpents treat, such outward carnal things to feed upon; for I well know neither that which fills the Belly, nor that which cloaths the Back, defiles man: Sin is of a more subtil nature, and lodgeth within the heart; 'tis indeed the root of bitterness, pride, envy, and all uncharitableness, &c. This is that which pollutes a man, and where this is, nothing is pure to that mind; his prayers and preaching (though never so good in words of Truth) are sin. And although such a one should eat Locust and Wild Honey, wear Sackcloth and a Leathern Girdle about his Loins: Nay let him cover the Altar with tears, make long Prayers, fast oft, prophecy in the name of Christ, speak much truth of God and the light within, and all this with great zeal and earnestness of spirit: Nevertheless the Conscience being impure and unclean, the Sacrifice is as *Cains*, which God hath no respect unto. But where the mind is purified with the love of God, which thinketh no evil; such a one can do none, and all things are lawful, good, and holy to him; nothing is common or unclean: for all is sanctified by the power of love. So that whether he eats or drinks, feasts or fasteth, whether clothed or naked, in robes or rags; finally, in all actions and in all conditions (as the inward law of love acts him so) the eternal God accepts him, as one without spot and blemish: though condemned by *G. F.* as a Ranter and as the vilest and worst of sinners. I observe also thou art much offended with *J. P.* for wearing a Sword and making use of Carnal Weapons; as if in a Civil State or Commonwealth there were no use or place for such things. I would therefore know of *G. F.* what is more meet and proper to obtain and keep and defend carnal things than carnal weapons? And how is the Earth tilled or dressed without them, and why may not the Sword be (in its kind) as useful as the Plow-share or Pruning-hook, both being the Instruments of our common preservation from that Curse which the whole Creation groans under? And why may not a Magistrate (one that is in Authority) wear a Sword, to signify that he beareth it not in vain; and without a Sword (or Carnal Weapons) pray tell me how shall Justice be administred, either in the protection of good or punishment of evil doers? And did not holy *Jesus* (that Son of Wisdom) say, *That if the good man of the house had known at what hour the thief would come, he would have watched and kept him out.* And may not every honest good man do the same? And if the Disciples of *Jesus* (who by him were commanded to give *Cesar* his due) did in obedience to that command, subject themselves to every Ordinance of the Civil Power (yea rendered Obedience even in matters unjust; as *Mat.* 17. 24, &c.) I see no reason

reason but that the Civil Magistrate ought now also (by all good Christians) to be obeyed; especially in a Command so just and reasonable as the drawing of a Sword to defend and preserve that Government under which we enjoy a quiet and peaceable Protection. But certainly if *John Harwood's* first Article charged against *G. F.* be as true as his 13th is found to be, *G. F.* hath without cause inveiyed so bitterly against *J. P.* for wearing a Sword, to signifie his outward authority; he being chose or made an Agent, or (as *G. F.* saith) Ambassador to the Spaniards; which first Article of *J. H.* (though *G. F.* so confidently denies, yet) I have great cause to believe is true: For if such Papers were dispersed (as he there alledgeth) with *G. F.'s* name to them, for the nomination and appointment of such as thy Friends in several parts of the Nation should esteem fit for the Magistracy, and their names to be presented to the then present Power, who will not easily apprehend that *G. F.'s* compliance (at least) wherein evident; for those Papers thou deniest not, nor that thy name was to them: (which is something) of which Charge (at first) thou saidst there was not a word true. But thou saist thou wert not in *London*, when those Papers were sent, and that thou knewest not of their going forth till they were out (it hath been long since that the Foxes have holes.) Yet all this doth not prove the thing done without or against thy consent or approbation, but rather seems to me a crafty evasion of the Charge; for who of the Quakers owned by *G. F.* should act in such a thing without his good liking? And that which seems to me to make good the truth of *J. H.'s* Article more fully, is that thou wert for certain very busie in the year 1659. in numbring thy people, as plainly appears by the printed Papers, one subscribed (as it saith) by more than Fifteen thousand hands, and the other by more than Ten thousand, all presented to the then Parliament, enough to make a great and potent Army, and well worth their acceptance, as the case then stood: Besides, had not those Papers (formerly mentioned) as well been owned by thy authority, as signed with thy Name, and presented also by the Chief of thy Friends, they would not have produced such resembling effects to their intended purpose: For I have seen in an Act of Parliament for the settling of the Militia of *Westminster* only, dated the 28th of June 1659. no less than five of *G. F.'s* Friends (all noted Quakers) viz. *Nich. Bond, William Woodcock, Amor Scoddart, Richard Davis*, and *Stephen Harte*, with how many more I know not; all nominated and chosen to be of that Committee, whereof seven made a full one; who were impowered by the Act aforesaid to chuse such persons as they should think fit to bear Arms, and those to form into Troops and Regiments; as also to ordain Collonels and other Officers, and to provide them with Horse and Arms; likewise to assess and raise moneys to maintain the said Force: from all which a great probability may be gathered that *J. H.* hath not so grossly belied *G. F.* in charging him with those Papers, and also with endeavouring thereby

to exalt himself over the Government of the Nation. Now if this were thy intention (as it seems to me to be) I have onely herein this to ask of thee; *viz.* If this had taken effect, how long thou wouldst have preserved thy Power in External Government, without the use of Carnal Weapons? Or if in truth thou dost disown the use of Carnal Weapons as unlawful for a Christian Magistrate (as thy Answer to J. H. seems to import) whether therein thou art not as great an Enemy to the Civil Power which God hath set over thee (and to whom in all reason thou oughtest to render thy Obedience and faithful subjection) as those are to the Spiritual Government of Christ Jesus, who by force of Carnal Weapons do impose upon the Conscience in Matters of Faith and Religion? And let all sober rational men in this Case judge between us.

Indeed I have seen a sore evil under the Sun, under which the Creation hath a long time travailed: *viz.* The Sword of the Civil Power employed and made use of to compel mens Consciences in things meerly spiritual and tending onely to the Worship of God. This, as it hath occasioned the ruin of many People, Countreys, and Kingdoms, so many wise men have conceived that the unnecessary charge which the severall Courts and Offices belonging to this Antechristian Power, have drawn more Treasure to maintain them, than would maintain a Civil State in a well ordered Peace and Prosperity; I am not ignorant how directly repugnant this usurpation is both to the highest Power of Love and also to that more inferiour the Law of Nature and common Right; in which two a Christian Magistrate (being rightly taught) is compleatly furnished to every good Work, which may render him both acceptable to God and serviceable in his Generation to those God hath committed in his Charge. This Apostacy (for in the begining it was not so) from the Life and Doctrine of Christ Jesus (who faith Love your Enemies, and who suffered patiently the contradictions of sinners against himself, &c. I say this falling from the faith (Christ delivered to the Saints) then began when Christian Magistrates (so called and pretended Ministers of Christ did joyn and mix their Powers; *viz.* The Ministers to make a Religion, to frame Articles of Faith and Rules of Worship (suiing perhaps the carnal and self-ends of both parties) and the Magistrate to joyn with him in imposing this Created Novelty upon the Consciences of men: Thus even thus, hath the Glory of true Religion faded, and that Worship of God which stood in a free, candid, and ingenious aproach to himself, by the guidings of his own light and spirit of Grace in the heart, not limited to any time, place, form, or pre-script whatsoever, is now become a forced receipt of traditional Formality, an ignoble correspondence with hard impositions of Faith and Worship; yea a stinted and straightnied acknowledgment of that God, that Truth, and that Light, which is not known to any Creature, but as God reveals himself by his Spirit; in whose Light only we see Light. Therefore let G. F. consider whether the same spirit

of imposing upon others, hath not been evidently demonstrated in his unquiet and uncharitable proceedings against his Brethren, which is no better than the Beast where ere it be found, though among Quakers or any other Sect whatever, and wants but the outward power to assist and ride upon, to the inforcement of as great a Tyranny as the Pope or Lucifer himself can possibly execute. But to proceed, Thus hath the false Prophet (mans wisdom and invention in spiritual matters) mounted it self upon the Back of Civil Power, without whose strength to support, it could not perform those false wonders in the World; but being joyned with that it commands all both small and great to bow before him and that Image of Religion which he shall set up and establish: Whereas the true Faith and Worship of Christ (as it is not of this world so) it seeks no worldly Power to support it, but doth chiefly consist in free and clear perswasion of the mind (according to light received) which innocently yet strongly draws the heart to offer up your selves in all reasonable Service to God through the Spirit of Christ Jesus our Lord. And as I have observed from whence this Apostacy first sprung and wherein it yet standeth, so in some measure the Lord hath opened my understanding to discover how it shall sink again into it's bottomless pit of Darknes. Which must containly be when the Kings of the Earth shall (with *Nabuchadnezzar*) come to see and understand that the Most High (alone) ought to rule and reign (by his Spirit of Grace) in the hearts and Consciences of all men: And that by mixing of their Power with those that have set up Mans Traditions instead of Gods Light in everymans Conscience, they have devided themselves of that their proper Honour conferred by God upon them; and have been so long grazing in the wide Wilderness of Popular strife and contention, that their Tailons are grown monstrous and dreadful to all those that are under them: So that by the abuse of that Power God hath given, they have rendered themselves but the bearers and supporters of the false Prophets Invention, to the great disturbance and (too oft) ruin of the Government and Governours. But when their understanding is returned, God will surely make them to see (and also to hate) the Whore and burn her Flesh with fire, and then will be given free passage for the Light of God to break out, whose divine flames will soon consume all that Carnal Religion and Will worship which the wisdom of the Flesh hath established; and truly till this be accomplished I see small ground to hope for a removal of those great Evils which the imposition of false Religion hath brought into the world. But when *Cesar* shall give Christ Jesus his due, viz. the Throne of his Father *David*, the new heart and right spirit (of which he is Lord and Master) to rule and reign in; then will God give a ready and cheerful obedience from subjects (as a due reward) to their Sovereigns; and then God shall bless us, and we shall render unto him all honour, glory, and thanksgiving. Amen. *Hallelujah*.

G. F. I thought this digression needful to inform thee and others how far I own and submit to the Civil Power as in things only external; transferring all Spiritual Jurisdiction upon the shoulders of Christ Jesus. So also thou mayst from hence reflect upon thy deportment towards others, and consider whether in a due subjection both to God, as only Lord of the Conscience, as also to the Magistrate, in claim of all external Obedience; thou hast not been much wanting to both. But to proceed,

In thy two last Letters thou writ'st to *I. P.* thou still continuest reproaching of him, and that in things spiritual and most notoriously wicked: Thou sayest that instead of greeting none had more smitten than *I. P.* that he is like a dog snarling and biting such as are in the life of Truth, and would neither bear nor forbear; and so like a Dog thou thinkest he will die: Also that *I. P.* had not out-lived envy and strife, but was in persecution and cruelty, and in hypocrisy and pride; being one that would have compassed all if he could. Also that he gave forth a Paper of Curses against all that would not observe his pretended Form, which he dream'd he had a command for; but (thou sayest) it was deceit of his own imagination, and further that *I. P.* judged others with the beam in his Eye and before the Lord was come; that his bowels were bowels of cruelty and malice, from whence his perverse spirit did flow: All which thou sayest makes *I. P.* manifest that he is twice dead, pluckt up by the Roots, with much more to this or the like purpose. And are not these the words or spirit of *Rabshakeley*? This is a charge so high, that more evil can hardly be spoken against any man (but how proved I no where find.) And whether *G. H.* hath not writ these things more against his own life and practice than *I. P.* I leave to the consideration of every one that hath seen their writings on both sides, and have been best acquainted with their spirits and practices. For my own part, I apprehend *G. F.* (as *Sant*) falling upon the point of his own Sword and (therewith) so wounded as never to recover thereof; having only accused *I. P.* with those things which more properly and peculiarly appertain to himself, and in no case verified against *I. P.* in all thy bitter exclamations and unjust condemnations of him. Thus hath the Bramble, with the consent of the Trees, made himself King over the Children of Pride, Contention, and Strife. Besides I think I well know *I. P.* and have seen all or most of his Writings that he writ against thee, and thine against him; but could yet never apprehend that he hath deserved that Character of a bitter envious cruel spirit, which thou bestowest on him; for where hath *I. P.* in all his Writings returned railing for railing, and smitten *G. F.* with the fist of wickedness, as he hath reproachfully been smitten by him (and I challenge *G. F.* and all his men of war to prove this thy allegation against *I. P.* else thou hast proved thy self a Liar and a false Accuser of the innocent upon Record.) How much rather doth *I. P.* patiently give his Check, and leave

all

all to God (the righteous Judge) denying himself as one of no reputation (as his Letters doth shew) waiting for a Resurrection from the dead of that shame and reproach wherewith his Enemies have covered him, if not from that Generation *G. F.* calleth Freinds, y^et from others that must succeed him; as *David* did *Saul* in the Kingdom (from whom the Spirit of Faith, Love, and Charity, is departed) and God answering not, *G. F.* is now turned to the witch of the mind, mans own wisdom and understanding, which certainly can raise all that man fancies or feares to trouble him; and then walks (like him possessed) amongst the Tombs and Ghosts of Darknes, and converseth with those evil Familiars the Zyms and Jems of the Desart. I have also seen that Paper which thou sayest *I. P.* left amongst Freinds, cursing all those that would not observe his pretended Form; wherein according to my understanding, thou hast as much abused him, in perverting his true sense and meaning in that paper, as thou didst in his Book called Unity and Amity; and in this work of perverting, is not *G. F.* a murderer of those souls whom he leads into such deeceit; for 'tis plain (to the unprepossessed mind) that *I. P.* curseth only that which stands out of the power and liberty of the spirit (in the Custom and Traditions of men) and that God will curse, though *G. F.* (by subtilty and craft) endeavours to bless: And not only *I. P.*'s words in that Paper, but also his constant practice, did daily demonstrate that he never intended (as thou chargest upon him) to introduce or impose the Observation of keeping on the Hat in Prayer: neither did he approve of the same (as a Form) in any man, but as they were commanded of God, and perswaded in the light of their own minds, and were made free (in the practice thereof) to give their testimony against the traditional and customary worship of others; from which ground *J. P.* sometimes pull'd off his Hat in Prayer, as at other times he kept it on, even as his light and freedom led him, to shew the thing was to him indifferent, and to be no part of Gods Worship: and surely had not *G. F.* opposed *J. P.*'s obedience to Gods Commands, there would have been no division amongst Freinds in this thing; but he setting himself above all that is called God in his Brethren, hath caused this confusion. And whether *G. F.* by opposing *J. P.* doth not preach to the world that the light is an uncertain thing, and that himself is an Enemy to the leadings thereof, and a Judge above it? But now whether *G. F.* be as clear from prescribing and imposing on others (what himself practiseth as his pretended Form) will be worth the pains to examine; And because this may tend to the undeceiving of the minds of many simple ones who are engaged to follow *G. F.* as their Lord and Leader (either for love of the loaves or some other carnal end) and not from any command of God upon their spirits (thus the many Pastors have spoiled Gods Vineyard.) I shall therefore take liberty, first to enquire, Whether *G. F.* hath at any time (to shew the thing indifferent) kept on his Hat in Prayer,

Prayer, or had a Command from the Lord (at all times) to pull it off? If neither, whether then this be not thy pretended customary set Form and not *J. P.'s*, whose liberty of practice in either hath demonstrated the contrary. Secondly, Whether the Action of keeping on the Hat in Prayer be more sinful in the Male than in the Female? Or whether the Hat or no Hat be not all one in the Worship of God, which is Spiritual? And (if so) why is it that thou in the Book against *John Harwood*, sayest that men with their Hats on in Prayer are like a Company of Women; and that thou hast no unity with them that keep on their Hats in Prayer? Whether this was not intended as a reproof to those that keep on their Hats, and also to impose *G. F.'s* pretended form upon others, I refer to the judgement of the wise in heart to determine. But why must the Hat be kept on, when common civility and courtesie to man is concerned, and pull'd off only to worship God with? Is not this to obtrude thy customary traditional Form in both? Pray consider and tell me who is the imposer on the Faith first delivered to the Saints, *G. F.* or *J. P.* in these and other the like things; wherein thou hast taken upon thee to judge thy innocent Brethren, and in those matters God doth justifie them in? And what is the name Quaker, which thou givest thy self in thy great Book called, *The Quakers Answer to Priests and Professors*? Doth the true light distinguish Saints from others by such Formal Appellations? Or was this done, that it might be known who thou ownest, and who are thy Men of War, that fight under the number of thy name; that thou deniest all others? And what is thy Form of words (in Thee and Thou) but a customary singularity in speech, another mode of speaking, than which is commonly used; which no way respects the truth of what is spoken? Pray tell me is not truth (where understood) the language of *Canaan*, in what Speech or Dialect soever express'd? Or did the Disciples of Christ (in their Declarations of truth to every man in his own language) refuse that Dialect either of the *Modes, Persians, Egyptians*, or any other) by which they could only convey the truth to their understandings? Or is *Thou* more acceptable to God than *You* in the Declaration of Truth? I believe those words and that language which proceeds from the Spirit of Love is best and most acceptably received by them that are in the same Spirit.

And what is there in refusing to swear after that manner which the Magistrate commands, while in the mean time you will call God to witness to what you affirm for truth; is it any more than to oppose the Magistrates Form by your own? Doth not he that speaks the Truth (and calleth God and man to witness the same) swear by Christ Jesus the Truth and Oath of God? Doth true swearing consist in the meer Ceremony of Kissing the Book, or stands it not rather in calling God to record to the truth which we declare? And yet this manner of Swearing is owned by *G. F.* and his Friends, as (in a Discourse between *R.*

chard Huberthens and the King, now in print) is plainly evident : and what is all this but to swallow the Camel and swear substantially , while you strain at the Gnat of some small Ceremony which the Magistrate thinks fit to enjoin , perhaps more to obtain credit from those who have Conscience in such a Form of Swearing , rather than to offend them that know how to distinguish between the Ceremony and the Substance (and is not *Verily, Verily*, a kind of Oath and more than *Yea* and *Nay*) And doth not St. Paul say (who had Christ Jesus in him) *That he called God to record upon his soul, &c.* And is not this a great Oath ? And why may not the Son do what he seeth the Father do ? who swore Gen. 50. 24. Exod. 33. 1. Psal. 89. 49. and 110. 4. Luke 1. 73. Acts 2. 30. Hebr. 3. 11. and 6. 13. and 16. and 17. and whether you have any other thing to rule and guid you (in not swearing) save the Letter ? And whether that be not more against you than with you, I leave to the wise in heart (who have read and are acquainted with the Scriptures) to judge in this case.

Have not also the Quakers (as the Sects) their appointed daies, their set times and seasons to meet, teach the Worship of God ? What else are their New Moons for monthly meetings) with their 1, 2, 3, 4, 5, and 6th daies , assemblies ? Are not all these formal and customary , and rather more to set up some distinction between them and other Sects , than from any clear Testimony that the Lord at all times leadeth them into these observations ? However these Traditions are become Idols of so great value that they (not only) suffer (as Papists and other Sects do) the loss of much outward peace and happiness to uphold them (but also at the same time) do grievously persecute those of their Brethren, who with themselves hold the head (as that Christ is the true Light which enlighteneth every one that cometh into the world) and that this Spirit of Light and Life ought to rule and guid every one in things appertaining to God ; and only differ from them in those (fore-named or the like) their Traditions and Observations : what evil had they else against divers others (that loved *Jane Naylor* and *G. F.*) whom they so oft scourged in and cast out of their Synagogues (their hearts) and (by false reports and evil surmisings) sold into *Egypt*. And doth it not appear by all this strife and contention about these shadows and Ceremonial circumstances , that the holiness and righteousness of the Quakers doth much hang upon the out side of the Cup and Platter ; and stands not in that inward circumcision of the heart, whose praise is (not of man) but of God ? So ye, as other sects, continue teaching one another, but the People of the Lord are only and alone taught of him and thereby brought into peace and rest. *Hallelujah.* I would not however be herein understood to inveigh against your form more than against others, nor your zealous, consciencious, and strict walking therein ; I know you must and ought so to be, while your persuasion is such : but (in as much as you claim this priviledge to your selves) why should

should you deny it to others to walk as God enlightens them? This is that spirit of usurpation under which the Creation of God groans at this day, and is certainly that evil destroying devouring spirit that takes Peace from the Earth, and hath bred the famine which is so evidently seen even amongst the Sons and Family of *Jacob*. (Gods teaching) the Stone which the Builders rejected is become the Head stone of the Corner, the which is mervellous in our eyes. *Hallelujah*. I would have *G. F.* therefore consider, That all men have not received one and the same measure of Light, for as one Star differs from another, and all different from the Moon, and both differing from the Sun in glory, some men are vessels of greater honour and some of less, yet all for the Masters use. Some labour hard in the Vineyard the whole day, receive their Penny, and ought therewith to be contented; others come into the Vineyard at the last hour, and are as a Nation born at once into the rewards of heavenly and divine enjoyments. And is it seemly for any one (to be like *Jonas*) angry with God for shewing his abundant mercy to some more than others, according to the free distribution of his own Favours. So there are diverse operations and dispensations, yet all good, as having their beginning and end in God. And why therefore may not God enjoin that as an Ordinance too day, and give his power to it also, which too morrow he will lay aside as useles, and by which his withdrawing his power from it, leave it no better than a dead Idol; such was the brazen Serpent, such were the Temple and Tabernacle, such were the Legal Offerings, the Jewish Ceremones and Sacrifices; and such also are many things at this day (both amongst the Quakers and other Sects) which have been Forms and Figures of good things to come; which were beautiful in their season, whilst the presence of God filled them: but that being withdrawn, are become dead and cold, as Idols of no use. Wherefore my advise is that all men walk as they see and have received from the Lord, and none to look out at others or to call any man Master or Father of their spirits, save God only; and if the Lord commands any to forsake Father or Mother the Forms or Traditions brought up in, ought not all rather to obey God than man? Consider this *G. F.* and whether to forsake our own Guid and to follow thee or any number of People that call themselves a Church; whether this usurpation did not at first lead the Church of *Rome* into the Apostacy; and whether it will not the second time lead the Quakers to apostatize from the true Faith once delivered to them, let the wise in heart judge? And why should *G. F.* be offended at him that hath Conscience or no Conscience of an Idol? Let him know that what is not of faith is sin, and let such a one act accordingly: but to him to whom an Idol is nothing, to whom all Shadows, Types, and Figures, are come to an end, let him exercise his freedom; yet with all tender love and forbearance to those that see not the same liberty: so let not the weak (as they are most apt to do) judge the strong. And truly till the Spirit of Love and Reconciliation

be brought forth, wherein every Christian shall willingly leave each other to the guiding of Gods holy Spirit of grace (in that form they are brought up in) the strife which is occasion'd by outward traditional observations will never cease, and the weighty matters of the Law (as love, mercy, truth, equity and righteousness) will be most neglected; which is the whole sum and substance of all God requireth, and without which, all assemblings, prayings and preachings (together with all external devotions) are nothing worth, but are as louncing brass and tinkling Cymbals. So that if men were Christians indeed, they would bring forth fruits worthy of this high calling; by walking in that humble, harmless, meek and loving spirit of Christ, wherein he himself walked; then would envying and disputing about the outward body of truth cease, together with all evil surmising, backbitings and persecutions of all sorts whatsoever; by which, all men will know you to be the true disciples of Christ, the chosen Generation and Royal Priest-hood of Heaven: which innocent, harmless, tender, loving Spirit of Grace I commend to thee and all men of all sects and opinions in the whole world, by it to be led and taught, and in it to live and dye. Hallelujah.

And as *G. F.* hath exercised his cruel enmity against *J. P.* hunting him (as *Saul* did *David*) by thy papers and evil spirit which thou hast begotten and raised in others against him whithersoever he went; so I have just cause to believe it was the same spirit that acted in thee (and others of thy friends) against *James Naylor* in the day of his visitation and tryal, when he was led by the spirit into the Wildernesse to be tempted of the Devil; for did not *G. F.* (during *J. N.*'s imprisonment in the West) come thither to him, accusing, threatening, and condemning him as one departed from the truth, and that had lost his authority; also tempting him with fair speeches and promises, if he would bow down and be obedient to him: To all which threats and promises *J. N.* being silent and regardless, and *G. F.* thereby thinking he was cast under his subjection, held forth thy hand for him to kiss as a testimony of thy favour to him, and of his obedience to thee; which he refusing to do, didst thou not immediately offer thy foot to him, saying, thou wert mistaken, it should have been thy foot and not thy hand. I appeal to thine own conscience, whether this Allegation be not true, for I assure thee, I received it from *J. N.*'s own mouth, as I went with him from *London* to *Bristol* to receive his Crucifixion there. Doth not this manifest *G. F.* to have lost his guide, and that he is elevated above the fear of God and life of love, and to be possessed and led by the spirit of *Distrephes*, who sought preheminance. Moreover, didst not thou *G. F.* and thy friends, still continue your enmity towards him, so long, till for love and peace sake he bowed down to thee, making himself of no reputation, yea sin, that knew none; rather than ye by continuing your enmity against him should destroy your souls whom he so much loved; and was not this, think ye, the mind of Christ Jesus in *J. N.* which ye call his weakness, fall and recantation; which nevertheless these Scriptures, (*viz.*)

(*Phil.* 2. 5. and 6. & *7.* 1 *Cor.* 2. 16. *Rom.* 15. 3. and 9. 3. 2 *Cor.* 5. 21.) call his strength and his conformity to Christ. Further, didst not thou, *G. F.* (before *J. N.*'s trial at *Westminster*) give forth a paper under thy hand, wherein thou didst not only judge him thy self, but also provoked other thy friends to do the like, saying in thy Paper, *Friends shall not be judged for judging of him*; and was not this *Judas* his spirit, and the first cause or ground of separation, and of Friends judging their innocent Brethren, and betraying one another: though in that Paper thou didst not declare (much less prove) the least evil *J. N.* had said or done. This Paper of thine was openly laid upon the Table in the little Room by *G. R.*'s meeting Room, for any to see, especially those in the ministry; which Paper I took (*G. F.* being present) and have it still by me in this Island, to shew to any that herein desire satisfaction: and was it not *Core*, *Dathan* and *Abiram*'s spirit writ this Paper? From all which, 'tis clearly evident, that *G. F.*'s charge against *J. P.* is fallen upon his own head, (*viz.*) that he is full of pride and arrogancy (even as the Pope or *Lucifer*) seeking his own honour, preheminance and interest, but in the wrong power; one who would have compassed all if he could, who like a Dog, is snarling at, and biting all such as are in the life of truth (even all that differ from him, and will not call *G. F.* master of their faith, practice and spirit;) and so like a Dog thou art like to die: that thou hast not out-lived envy and strife, but art in persecution, and in hypocrisy and pride. I say, search with the candle of the Lord, and see whether thou art not more gaily of these things than *J. P.* whom thou so fiercely hast accused and condemned? also, whether by thy bitter insinuation of others against *J. N.* thou hast not (as thou saidst of *J. P.*) thrown thy excrements amongst Friends; and by thy subtil endeavours, to render the names of *J. N.* and *J. P.* (with others) odious, all which are but snares of craft and cruelty, wherein the Judgment of God hath caught thee, (under whose kirts the blood of the innocent is seen) and into which snare thou art justly fallen, even as a wild Bull, in thy own net (laid for others) where all thy striving and struggling to evade truth shall but the more entangle thee: Dost thou think the work thou hast begun, in rending and tearing one another, will cease so long as one stone stands upon another (I tell thee nay) for so long it will continue till *Quakers* cease from man, and stand fixed upon the rock which is higher than *G. F.* And because the hour of the Judgment is come (wherein that which hath a long time been hid in secret, must by the witness of truth be now declared on the top of thy Tabernacle) and some there are prepared for such an hour, a day, a month and a year. But before I leave this business of *J. N.* I cannot but observe one thing of thee which is remarkable (and which many in that day took special notice of) *viz.* that in those very things in which the world's Rabble, and many angry *Quakers*, had (with *Herod* and *Pilate*) united in the condemnation of *J. N.* for that some had bowed to him, and sang *Hosanna* before him, wailed and kissed

his feet, and called him by the name of Jesus, Prince of peace, &c. Yet in these didst not thou, G. F. (after thy former censures) plead his cause before the Parliament by Papers thou gavest me to deliver to them (four whereof have been printed in a Narrative of J. N's sufferings) proving those things lawfull and good, if done to the seed (as thou sayest) from whence (I say) some have concluded, that if those very things had been openly acted (as they were in a private chamber) to the seed of exaltation, pride, and self-love in G. F. (as they were to that of innocency, humility, and self-denial in J. N.) all had been well approved, both by G. F. and all that owned him; who notwithstanding judged J. N. therein, as one that had lost his authority, was fallen from the truth, and with whom they had no unity. Thus hath the just suffered by the unjust, of whom thou thy self (notwithstanding all thy fair pretences to truth and love) art now found to be the chief opposer; which shews (exalted *Capernaim*) how the mighty are fallen, and left to be of that generation, one guilty of all the innocent blood shed from righteous Abel to this day, who being now taken in thy craft and subtilty, must be judged according to thy works, which have manifested thee to be a head and member of the false Church, and not of the true, whereof Christ Jesus is head. And some there are prepared and appointed to this work, who (being faithful and chosen) have received power from God to judge Angels that are fallen (who would have made thy self master over the faith and light of Christ Jesus, in J. N. and in many others;) and of this be thou certain, G. F. that the day is at hand wherein the righteous God will judge for the poor of his flock, and will distinguish between Cattel and Cattel, viz. those full and pamper'd Professors, who have trampled upon the food of others, and mudded the waters which the poor in spirit wait at; that gore and thrust at the weak, hungry and thirsting flock of God, those that in the simplicity of their minds prize the lowest of Gods feeding, and will either go or stay, walk or lie down, only when and where the Shepherd of their soul guideth them: I say, the eternal God is come to give righteous Judgment, who will gather the Lambs with his Arm, and carry them in his bosom, and gently lead those that are with young; but (mark G. F.) the fat and the strong will God feed with Judgment. And how righteous is it that the judgment wherewith thou hast judged the innocent should now fall upon thy head, as measure for measure, which surely now lies at thy door ready to be poured out; for thou hast not remembered the afflictions of Joseph, but hast evilly intreated them, and lorded thy self over the light of God in others, and thereby carried them out of the sure way (wherein the fool cannot err) into the darksome and lonesome wilderness of strife and contention, where many have perished in the loss of their true guide, which would have led them into unity and amity, the City of rest and safety: Therefore shalt thou also fall unlamented, and those poor worms that have enthroned thee as Lord and King over their consciences, and have been estranged from

their true guide, shall (in Gods due time) cease from man, and ascribe unto God only as the light and life of their souls, yea, curse their God and their King: (mark G. F.) for the hour of Gods judgment against *Babylon*, (that adulterate spirit which leads from the anointing to hearken to words of mans wisdom) is come, (and then is that Scripture fulfilled, *Herod is eaten up of worms,*) and *Babylon* (amongst the *Quakers*) fall'n like a millstone into the Sea, never more to rise again. Hallelujah.

Thus G. F. at the command of the Lord; and for loves sake to the souls of those poor Lambs I see lie slain under the Altar (of love, to truth and righteousness, and for their testimony thereunto) have I written, and sent these things as the return of thy own money in thy own sack, that thou mayest see from whence thou art fallen; and consider whose Image and Superscription thou now bearest, Whether that of the Lamb or that of the Dragon: In which Spirit of the Lamb, I am a lover of thee, and of all men and creatures, whilst I am, and when no more.

R. R.

By the help of my God I have leaped over a wall; a whited wall and painted Sepulchre. Hallelujah.

When G. F. offered to *J. N.* his hand, and afterwards his foot to kiss, whether *J. N.* in falling down and worshipping, had not given that honour to man which belongs to God alone; which honour the faithless generation gives and receives one of another, and not the honour that cometh from God alone: and when *James Naylor* and several others went down upon their knees before G. F. to confess, &c. (as divers have reported that were eye-witnesses) and what my self have seen at *John Kilhams* at *Bulby*, A Woman fall down before G. F. near an hours time (he never so much as reproving her;) and is not this to worship men, which is Idolatry: and when *Solomon Eccles* cryed up G. F. to be God, and not a man, whether this were not blasphemy against God, and to worship the creature more than the Creator, blessed for ever. Amen. And how can you believe aright that thus seek and receive honour one of another, and not the honour which comes from God alone. Hallelujah.

R. R.

A Letter written, by James Naylor, to all the dearly beloved people of God, mercy and peace

There is nothing dear and precious to me in this world, but Gods truth and his life of righteousness, for which, I have forsaken all the world, and whatever was beloved and dear to me therein: I have hated it, and counted it an enemy, that I might obtain Christ the fountain and spring of that eternal life and truth, the bounty whereof, I cannot express as I see it and feel it. The love-fulness thereof, to my soul, hath so dearly united my Spirit to all that bear the image and life of it, that there can be no separation; but my life suffers thereby, and I can truly say, that there is no other thing whatsoever, that can unite me as one with any creature living but this image and life; where I see it born up or breathing to life; but in whomsoever it be, without respect of persons, that I see the least appearance of this seed of life, I can, by that power of love the Father hath begotten in me, lay down my life to serve for the seeds sake; and wherein I have come short of this formerly, and

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and have respected the high more than stood only in this seed ; I have been judged of the Lord, and my evil thoughts therein condemned ; yea, and I do condemn them before all the world, to be of that which favours self, and not the things of Christ : and the lower God doth bring me, and the nearer to himself, the more doth this love and tenderness spring and spread towards the poor simple despised ones, who are poor in spirit, meek, lowly, suffering-lambs, and with these I chuse to suffer, and do suffer where-ever they are found ; and I bear testimony against that spirit by which they suffer where-ever it is found, and this lies upon me from the Lord herein, and the Lord God of love give us all to see, that what-ever our gifts or powers be, yet if we have not the life and power of love, it avails not with God, though men may esteem us never so high ; for only he that dwells in love knows God and lives in him, the rest know not what spirit they are of : and this I feelingly declare from that dear love of God, in me begotten, to all his people, whereby I am so far from taking delight in troubling the people of God, as that their growth in peace and truth, upon that foundation laid already, was never so much desired ; and my love to them is daily increased beyond what I can here express, yet the Lord knows it, and whence it is, whether it be received by men or no ; yet the seed shall feel it in Gods time, to which it is, and in whose peace only I have peace : and I hope in the power of that love, God will so strengthen me, that nothing of shame, loss, or reproach, shall ever be too hard to take up for the advancement thereof, as God shall shew and lead me therein, without whom I dare do nothing, lest I deny his work, or confound it with my own. And concerning you, the tender plants of my Father, who have suffered through me or with me, in what the Lord hath done with me in this time of great trials and temptations, the Almighty God of love, who hath numbered every sigh, and put every tear in his Bottle, reward it a thousand fold into your bosom, in the day of your need, when you shall come to be tried and tempted ; and in the mean time, fulfil your joy with his love you seek after : the Lord knows it was never in my heart to cause you to mourn, whose suffering is my greatest sorrow that ever yet came upon me, for you are innocent herein ; but the envious one hath taken his advantage, which the Lord will turn to his disadvantage and utter ruin in many souls : and in this believing is all my rest, in my great trouble of heart concerning you or my self, and in patience I wait to see it, when the man of sin hath had his time to be revealed, for I have seen the good hand of God all along working it, whose end is good to all that love him, else had I been destroyed ere this, such hath been the violence of the enemy of my soul ; but he hath numbered my hairs, and not left me in the fire or in the water ; when none else was with me, thou art my comforter : O that I may never hide thy praise by covering my own sin or shame, God forbid.

By a way unexpected did the Lord open a way to declare these words ; all other means of writing being taken from me : blessed be he on whom I wait further to see his will, that I may do or suffer it.

The Presence and Power of the Almighty comfort his people, whom I salute in bowels of love. I beseech you (as all that can) to receive it even as you would be received of the Lord, and for the rest, the Lord give me patience to suffer till the Lord make up the breach.

J. N.

A Letter from Robert Rich to J. N. written in 1657.

Dear Lamb,

About seven weeks since, I past into the Country, in the Spirit of Love, to visit the Brethren, where, in most places, I found they could not receive me ; as at *John Crook*, and at *Banbury*, &c. the whore that sits on the many waters (that seas up man instead of the anointing) hath so bewitched them : but I see, many there are, amongst them, that will come to hate her flesh, and to burn it : for their sakes I freely lay under all, and suffered much, wherein I had Peace.

At *Bristol* I found many dear tender Lambs that were able to discern between things that differ : I believe many of them will abide at *Jerusalem* (the measure of God) till power they receive from on high. Here I met *G. F.* and went to see him where he lodged ; with great moderation he spake to me, of many things I found him wise as an Angel of Light, and as one that had all knowledge.

knowledge, and understood all mysteries. After this he sent for me privately alone, where (abiding in my simplicity and integrity) I saw that God had chosen the foolish things to confound the wise: And then it was given me, that G. F. is the Star fallen from Heaven, to whom was given the key of the bottomless pit, and was King of the Locusts that came out of the smook thereof, (which Bramble the Trees have chosen for their King) whose name and nature is to destroy. The consideration of which, moves me to acquaint thee of a Dream I had in the year 1655. Whilst I was a Prisoner in *Banbury*, I thought I was hunting the Fox with Hounds (a sport I much affected in my youth) and that the Fox ran into a great City, where we were at a look. My self searching diligently, espied him almost hid in a private corner; at which I so rejoiced, that I fell a whooping and hollowing in my sleep, and a Dog (blood red I thought) run following the Fox out of the Town; at which I awoke, and told this my dream to my fellow prisoners: then little thinking it to have any relation to G. F. and might concern some of the Town with whom I had then a contest; but since, considering matters and things, and how subtil G. F. hath been to hide himself under the good smooth words, as a Citizen of the new *Jerusalem*, and a having a love to all; when as in truth he can love none, but those that call him Master, receive his Mink, and the Number of his Name: And thou may call to mind (what thou told me in our journey to *Bristol*) how he came to thee when imprisoned in the West, tempting thee with fair words, and what he would give thee if thou would bow down to him; and supposing he had prevailed, held out his hand for thee to kiss; which thou refusing, did not he then lift up his foot, saying, he was mistaken, it should have been his foot, and not his hand? Was this (thinkest thou) the spirit of the Lamb, or the Dragon that thus acted G. F.? And since my return to *London*, sitting in their meetings, and hearing his and their words full of knowledge and understanding of truth without life and power, and seeing the enmity they bear towards the innocent, confirms me, that the Vision I had of G. F. is true. These things I find freedom to lay before thee, that if thou have any thing from the Lord concerning me, I may hear from thee: so in the love of God, which changeth not, and giveth power to follow the Lord perfectly (but no mans will) do I in it with thee rest. R. R.

THis day E. B. in the meeting spake many truths, and opened great mysteries (so did *Balaam* that erred from the spirit, who was in the enmity and not in the love) one was, That the Beasts Government is known by this, that he leaves not to freedom (mark) but compels both small and great to worship him, and receive his (mark G. F.) Another was, that those that were under the Lambs Government, did not speak their own words; nor let their own understanding lead them; both which I own for truths. This also I may add, that he that truly witnesses the Lamb, doth not speak but what he first hears the Father speak. Such a one must first lay down his own Crown, become a fool, deny self, though never so righteous; yea, offer up (the Son of the promise) even all those graces and operations of the Spirit received, to God the Father, that he may be all in all. Hallelujah. This is a hard saying to him that is rich in the comprehension of truth, and few there be can bear it. Also know this, that the Beast (or his Image) hath yet a head of Gold standing (discerned but by few) that hath two horns like a Lamb, but acts like the Dragon, tearing and rending all that will not receive his Traditions or Impositions; blessed are those that refuse, and who cease from man to follow the Lord fully: over such the oppressor shall have no power, the Whore, the Beast, the false Prophet, the Dragon shall have no power over such. Hallelujah. In truth, I see this people is a-weary of the Manna that comes from Heaven (Gods Spirit of light and life in man) and cannot wait for its descending, accounting it a light food, not sufficiently able to lead through the Wilderness into the good Land that floweth with all goods; and they longing after the flesh-pots of *Egypt* (that they might be like other Masters of Assemblies) God hath (in the whirlwind of his wrath) sent them Quails, till the flesh stick in their teeth, and comes out at their Nostrils: even long Declarations of truth without power and life, which may serve to feed the comprehension and lead into a sect, but shall never quicken the soul, nor raise it out of death, nor lead into life eternal.

For my own part, I had rather speak few words in the moving of the Spirit of Grace, than ten thousand words from my own understanding, though my words be never so true. R. R.

The Last Letter from James Naylor to R. R. writ about the latter end of Anno 1657. is the beginning of 158.

Alas Dear Heart,

I know there is that amongst them which must be purged, and I have leasned it; yet are they the People of God, and bear his testimony against the Beast and his mark, and its their zeal for his name, and the weight of his cross that the world is not able to bear; and better it is to suffer with them for a little time than to be tormentors of them: and when every one comes to drink as they have filled their Vessels, then shall strife inherit wrath, and the tormentor be tormented; and he who now rejoices to see those scattered with wind who have been gathered with blood and great suffering, shall receive his reward according to his work, and bear his own sin whoever it be; for now the Tares and the Wheat is seen. Truly my table is spread, and my cup over-runs with love, and peace, and joy in Spirit, wherein I am covered from the delights of the flesh, and not seen to the world: but truly my peace flows as a River, as my Father did me promise when I was in the Fire, glory for ever beyond expression, and I know nothing can take it away, only that all the scattered of my Fathers might come feed within, is all that lies upon me; and truly, my soul hath fullness, indeed, of the best since I was stript of all: and exceeding great is my drawings towards you all, who were with me in the heat and power of Darkness, that ye all might drink abundantly of my joy; that we might be filled with unity. I know and feel the Lord hath not forgotten thy labour of love, in that day added to all thy former testimony, wherein thou hast born reproach, with me and with the despised flock, nor can he forget it so long as there is a breathing of that seed to him ward; but truly it is a little one that gives the entrance into the reward, which from that is hid, which is high, and looks for great things. Dear Heart, do not hearken to that which would persuade thee that I would lay any evil upon thee, or burthen the innocent in thee: God knows I had rather suffer myself; its love, a love that moves in me daily to thee; let its own answer, and we are one, and the Lord God of Peace rebuke him that seeks occasion.

J. N.

The last Letter writ by R. R. to J. N. in the beginning of 1658.

Alas dear Heart,

HOW is it that I hear in thee a voice of weeping? Rachel mourning for her Children; wilt thou not that I must go about my Fathers business? and that for this end I came into the world to bear witness of the truth: and were we not one in our testimony when thou madest it a good confession before Pontius Pilate, where thou witnessedst to Christ in the Saints, and saidst, who am I that I should condemn that which may be of God. And had we not rest and peace in this our work, though persecuted by the world, and evilly intreated by our Brethren, our names cast out as dung, and oft scourged in their Synagogues? And my self (and many more innocent ones) cast out from amongst them, and sold into Egypt; many dark things laid to our charge we never said nor did; that he Lord knoweth, though thou be ignorant of us. And if I (or any other) have been moved of the Lord to plead the cause of the innocent, and for to lay any mans sin before him, that he may repent and amend. (O let not this be counted a scattering with wind who have been gathered with blood) for why should they dye for whom the blood of Christ hath been shed, (his right, his life, his love shed in their heart:) And this thou hast once owned to be love, for every one to be faithful to the Lord, and to the souls of their brethren that are seen to lie in death; though now thy eyes be dim in this matter, yet the Lord will not acquit the guilty, nor would I have thee one with them in their work, fighting their batels, either to justifie the wicked or condemn the innocent, lest they partake with them in their judgment. (as Jehosaphat did in

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siding and making a confederacy with *Abab*), who daily impose upon their brethren, and will not let them go free to act what the Lord requireth of them. O *Jerusalem, Jerusalem*, how oft have I sought to find love in thee towards thy brethren; and when it fled, how oft have I pursued after it, bearing all sin and evil on my own body. (when innocent) that I might gain the love of my Brethren. I believe I might have been received again into fellowship amongst them, but then I must first have turned the truth of God into a lye, and speak evil of those things I knew to be good, denying the testimony which I knew the Lord gave me to finish, and so have betrayed Jesus; which thing I shall never do, so long as the breath of the Almighty is in me; nor call any man Master of my Light and Spirit, save God alone. And if now at length the Lord hath seen the oppression of his people, and is coming to plead their cause, or hath raised up any to be a Rod or a Scourge to whip (out of his Temple) those that have bought or sold the innocent for a thing of naught: what am I that I should resist, or judg evil of them that do his will; or if any be commanded of the Lord to feast *Hamaa*, why should *Mordecai* be offended thereat; for my part, I have a long time seen wherein the freedom or liberty of the Son consisteth, and that this is he that loves his enemy, speaks evil of no man, that rewards evil with good, and doth not salute a Brother only: This is he that is heir of all things, and must reign (though at present his face be more marr'd than any mans) and blessed is he that is not offended in him, but is made conformable in all things to him; he must reign also. Hallelujah.

But he that judgeth his Brother in meats or drinks, or any outward thing, that contends more for his own Traditions than the Commands of God; that will not let his Brother go free to worship God where and how he requireth: I say, this is the Son of the Bond-woman (though called of men Master, and having the uppermost seat at Feasts) which must be cast out, and shall not inherit.

I am not troubled to see the Lord coming to plead the cause of the innocent, and to make a separation between the two seeds who served the Lord and who served their own ends; and blessed are they who with joy can stand the tryal.

Dear heart, take heed of the outward ear, of whisperers, and backbiters, for I have seen many mighty men have fallen, where the way to peace and rest is hid from their eyes. Abide thou in that which thinks none ill, so wilt thou be safe when others their hearts shall fail them for fear, that have imagined mischief in their hearts against the innocent, and have climbed up into their Fathers bed and begotten Children in Adultery, usurping authority over the measure of God in their Brethren; and (with *Herod*) have slain the manchild, begot in many, and would not hear his Testimony, nor suffer his voice to be uttered though it were but in a sigh, in a groan, in a hymn, or in a song: So though their subtilty have betrayed many simple ones, even to death, whose blood lies hid under their skirts; who have plucked up the wheat with the Tares, so that there is little bread to be found in many families to keep alive in this time of famine.

O my dear heart, enter not thou into their secrets, nor say a confederacy with the blood-thirsty man. For as the Lord lives, their nakedness shall be no longer hid; and what hath long lien secret must now be preached upon the house-top. And herein the innocent can and will rejoice. Hallelujah.

My dear Lamb, that I might once more see thee under the Fig-tree, not opposing Gods leadings in thy Brethren, nor lending an ear to reports, neither letting thy own understanding lead thee in the things of God; so shall we be in one love, and the Lord God of Peace rebuke him that seeks occasion. Amen, faith

R. R.

F. I. N. I. S.



ERRATA

P Age 3. l. 10. after the word *saying*, read, *I in the spirit of bearing did answer thee in these terms, saying, viz.* p. 4. l. 15. after *cost* insert *and charge*; p. 10. l. 8. for *we r. us*; p. 12. l. 35. f. *boiled* r. *bolted*, p. 13. l. 10. r. *name*; p. 17. l. 34 after *Pope r. and*, p. 19. l. 20. f. *salutation* r. *salvation*; p. 21. l. 13. af. *thee* r. *in the Lord*; p. 23. l. 38. af. *and* r. *of*; p. 25. l. 18. f. *the* r. *that*; ib. l. 31. r. *Leopard*; ib. l. 35. r. *cast*; p. 26. l. 3. r. *Harwood*; l. 5. af. of r. *fallen*; l. 7. r. *bit-ter*; l. 31. r. *those*; l. 35. r. *well doing*; l. 37. r. *matters temporal and spiritual*; l. 38. r. *reason*; p. 27. l. 4. r. *power*; l. 5. r. *as*; ib. r. *life*; l. 12. r. *are*; l. 13. r. *because the*; l. 15. f. *lang* r. *long*; l. 27. r. *the*; l. 31. f. *general* r. *John*; p. 28. l. 1. r. *that*; p. 31. l. 14. f. *your* r. *our*; p. 32. l. 6. af. these words *Magistrate in*, inf. *his just*; l. 16. r. *the*; l. 23. f. *G. H. r. G. F.* l. 27. f. *falling* r. *fallen*; p. 33. l. 8. r. *be*; p. 35. l. 29. f. *Jane* r. *James*; ib. f. *G. F. r. P.* p. 36. l. 21. r. *also*; p. 38. l. 22. af. *P. r. was*; p. 39. l. 1. after *these* inf. *things*; p. 41. l. 7. r. *found*; p. 43. l. 1. f. *few* r. *five*; l. 40. f. *they* r. *thou*; p. 44. l. 28. after *fallen* insert *here*.

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